# INSTRUCTIONS

Concerning Erecting of a

# LIBRARY:

Presented to My LORD

The PRESIDENT

*De MESME.*

BY

GABRIEL NAUDE[US] P.

38/1014

*And now Interpreted*

BY

Jo. EVELYN, Esquire.

1885 CITY OF WASHINGTON

*LONDON*,

Printed for *G. Bedle*, and *T. Collins*, at the Middle-Temple Gate, and *J. Crook* in St. *Pauls* Church-yard, 1661.

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Office

To the Right Honourable
*EDWARD, Earl of* CLARENDON,
*Viſcount* CORNBERY,
*Baron* HYDE *of* HYNDON;
*Lord High Chancellour of* England,
*Chancellour of the Univerſity of*
Oxford, *and one of the*
*Lords of His Majeſties*
*Privy Council.*

*MY LORD,*

I have had ſo great a thirſt to teſtifie to your Lordſhip, and to publiſh to the World the extraordinary Zeal which I have for your ſervice; that pretending to ſo little merit of my own, and yet having ſo many obligations upon me, I am to be excus'd, if in making uſe of anothers Labours to accompliſh my deſign, I take occaſion by this Dedication, to declare to the world, how immenſe your favours are, and how prone I am to acknowledge them to the utmoſt of my Talents: And perhaps it will be more acceptable to your Lordſhip, that I expreſs this rather by putting an excellent *Authour* into your hands (of which I pretend onely

to have been the *Interpreter*) than, whilst that learned person discourses so well of excellent *Books*, to have multiplied the number of the *ill-ones*, by some production of my own. I have made choice (my Lord) of this Argument to present to your Honour, because I esteem it the most apposite, and the most becoming, as it has an aspect to your Lordships noblest *Character*, which is to be as well *L. Chancellour* of the most famous *University* of the *World*, as *L. High Chancellour* of *England*; and, because I think, worthily to preside over Men of Letters, is a greater dignity than to be born to the name of *Empire*; so, as what was said of the great *Themistius* in the *Epigramm*, may with equal truth be applied to your Lordship in all the glorious steps which you have ascended—— νῦν γὰρ ἄνω ἀντέβης. *That you were never less than now you are*; especially, since your Lordships Titles are not so much the product of your Fortune, as the effect of your Merits; verifying by your univesal knowledge, the Rank you hold over the *Learned Republique*, as well as over the *Political*; which is, in summ, to be the greatest and most accomplish'd *Minister*, that this Nation has ever celebrated. But in nothing does this appear

pear more conſpicuous, and for which your Lordſhip has greater cauſe to rejoice in, then that God has enlightn'd your great Mind, with a fervour ſo much becoming it in the promoting and encouraging of the ROYAL SOCIETY; which is in one word, to have dared a nobler thing, than has been done theſe fifty *Ages* and more, that the *Knowledge of Cauſes*, and the *Nature of Things* have layn concealed from us; and that the World has continu'd, without once having aſſum'd the Courage and Reſolution, which our *Illuſtrious Prince*, and your *Lordſhip*, have ſhewed in eſtabliſhing, and cultivating a Deſign ſo worthy, and perfective of Humane Felicity, as far, at leaſt, as in this life men may hope to attain it. My Lord, This is your Honour, and this is truely to fix and to merit it. For let men talk what they pleaſe of the Laurells of Conquerours, the Titles of great men, illuſtrious and ample Poſterity; all the pleaſures of the lower ſenſes how exalted ſoever by the effects of Opulence, and Fortune; which make indeed a great noiſe, and ſtir for the time; and, whilſt the World is in the *Paroxyſme*, bear much before them; dazling the eyes of the Vulgar, and flattering the weaker diſcerne-

ments; They arrive not to the leaſt perceptible degree of that Dignity, and true honour which a man may raiſe to himſelf by noble and virtuous Actions; Becauſe there is nothing ſolid in them, they laſt but for a moment, in their uſing languiſh and expire. He that would lay a Foundation of true and permanent Honour, that would place it beyond the reach of Envy, muſt qualifie it with ſomething more noble and intellectual, and which is not obnoxious to the common viciſſitudes; becauſe, by whatever circumſtances ſuch a worthy Deſign may happen to be diſcompos'd, it will nevertheleſs be celebrated as long as Virtue ſhall have an Advocate here; and when the World ſhall become ſo deprav'd, that there is nothing ſincere remaining in it, God himſelf will remunerate it hereafter. If the Soveraignes and Puiſſances of the Earth (having ſated themſelves with their Triumphs over Men and Provinces, enlarged their Dominions, and eſtabliſh'd their eſtates) would one day think (as our glorious *Prince* has begun to them) of extending, and amplifying the Bounds and Empire of real Philoſophy, in purſuite of thoſe *Magnalia Naturæ*, to the glory and contemplation of the Maker,

ker, and the univerſal benefit of Mankind; how happy would ſuch *Princes* be, how fortunate their *People*! And truely this has made me frequently to conſider, wherein the felicity of that great *Monarch* conſiſted, whoſe heart was ſo enlarged with knowledge, improv'd to the good of his Subjects, where ſilver was as the ſtones of the ſtreets for abundance, and the conveniences of life ſo generally affluent: Certainly it is by ſuch a Deſign as our own *Solomon*, and your *Lordſhip*, is about to favour, that even We may hope for thoſe glorious times again, and by which the publique health may be confirm'd, our Lives produced, knowledge and converſation improv'd, and joy and contentedneſs become as univerſal as the Air which gives us breath: For my Lord, what can be more glorious, and worthy a *Prince*, to which *God* himſelf has ſaid, *Dixi, Dii eſtis, I have ſaid ye are Gods*, then by this means to aid, and to comfort Mankind, which is environ'd with ſuch variety of Miſeries? And to emancipate, and redeem the reſt, who by the utmoſt of their endeavours aſpire to more happineſs, to be freed from the Preſſures, Errours and infinite Miſtakes which they fall into, for want of

Experiences, and competent ſubſidiaries to eſſay them. But to accompliſh this, my Lord, There is certainly nothing more expedient, than in purſuite of that ſtupendious *Idea* of your Illuſtrious *Predeceſſor*, to ſet upon a Deſign no way beneath that of his *Solomons Houſe*; which, however lofty, and to appearance *Romantic*, has yet in it nothing of Impoſſible to be effected, not onely conſidering it as Himſelf has ſomewhere defin'd the Qualifications, but as your *Lordſhip* has deſign'd the *Inſtruments* (and may in time, the *Materials*) as all the World muſt needs acknowledge, that ſhall but caſt an eye over the *Catalogue* of ſuch as have already devoted themſelves; Becauſe (but for the miſtake which they made in honouring me with their ſuffrages) I ſhould not bluſh to pronounce the *Royal-Society* furniſh'd with an Aſſembly as accompliſh'd for that noble and great Attempt, as *Europe*, or the whole *World* beſides, has any to produce; And that, my Lord, becauſe it does not conſiſt of a Company of *Pedants*, and ſuperficial perſons; but of *Gentlemen*, and Refined Spirits that are univerſally *Learn'd*, that are *Read*, *Travell'd*, *Experienc'd* and *Stout*; in ſumm, my Lord, ſuch as becomes

your

your Honour to cheriſh, and our *Prince* to glory in. Theſe are the Perſons, my Lord, that without the leaſt of ſordid, and ſelf intereſt, do ſupplicate the continuance of your Lordſhips Protection, and by your Influences to put them into a farther capacity to proceed in that glorious Work of Reſtoring the *Sciences*, Interpreting *Nature*, unfolding the obſtruſities of *Arts*, for the Recovery of the Loſt; Inventing, and Augmenting of new and uſeful Things, and for whatſoever elſe is in the Dominion of inferiour Agents. For my own part, my Lord, I profeſs it, that were it in my power to chooſe, I had rather be the Author of one good and beneficial *Invention*, than to have been *Julius Cæſar*, or the great *Alexander* himſelf; and do range the Names of a *Gilbert*, a *Bacon*, a *Harvey*, a *Guttemberge*, *Columbus*, *Goia*, *Metius*, *Janellus*, *Thyco*, *Galileo* (not to mention *Hippocrates*, *Proclus*, *Hieron*, *Archimedes*, *Cteſibes*, *Boetius*, and what more of the Antients) who gave us the *Uſe of the Load-ſtone*, *Taught us the Art of Printing*; found out the *Circulation of the Blood*, *detected new Worlds*, *invented the Teleſcope*, and other *opticall Glaſſes*, *Engines* and *Automates*, amongſt the *Heroes*, whom they *Deifi'd*, and placed

ted above the Stars; becauſe they were the Authors of ten thouſand more worthy Things, than thoſe who had never been named but for their blood-ſhed and cruelty, pride and prodigious luſts; nor would any memory of them have been preſerv'd from oblivion, but for the Pens of ſuch great *Genius*'s and learned men, of whom ſome of them did the leaſt deſerve. The noble *Verulam* your Lordſhips Predeceſſor, as he out-ſtripp'd all who went before him; ſo is he celebrated as far as knowledge has any Empire; and (maugre the frowardneſs of his latter Fortune) the Learned riſe up at the ſound of his very *Name*; And for what is all this? But his great and ſhining endeavours to advance the excellency of mens Spirits, cultivate humane Induſtry, and raiſe an *Amphitheatre* of *Wiſdom*, without which this publique Soul of his had ſlept as much neglected and forgotten, as thoſe who onely became great by their power, and periſh'd with it. All this your Lordſhip knows; and therefore as your Education has been amongſt the moſt refin'd, you burn with a deſire to improve it alſo amongſt others; ſo that the *Chancellours* of *France* ſhall not for ever bear away the Reputation of having rendred

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that Spot the envy of *Europe*, for being *Fautors* and *Mecœnas*'s to ſo many rare *Witts*, and laudable *Societies*, as are amongſt that Mercurial people; ſince there is *that* left for your *Lordſhip* and our *Nation*, which is as far beyond the poliſhing of *Phraſes*, and cultivating *Language*, as Heaven is ſuperiour to Earth, and *Things* are better than *Words*; Though even thoſe alſo will not be neglected in their due Time and Order: But it is prodigious onely to conſider, how long theſe ſhells have been plai'd with, and pleaſed the World; That after ſo many Revolutions, in which Learning has been ſeen as it were at its higheſt Aſcendent, there never yet appeared any man of Power, who poſſeſs'd a Soul big enough, and judgement ſuitable, to erect ſome conſiderable *Foundation* for *Practical Philoſophers*, and for the Aſſembling of ſuch whoſe united, and aſſiduous Endeavours, might penetrate beyond the Walls of what is yet diſcover'd, or receiv'd upon truſt

*Atque omne immenſum peragrarent mente, animoque*

That might redeem the *World* from the Inſolency of ſo many *Errours* as we find by daily

daily experience will not abide the *Test*, and yet retain their *Tyranny*; and that by the credit onely and addreſs of thoſe many *Fencing-Schools* which have been built (not to name them *Colledges*) and endow'd in all our *Univerſities*: I ſpeak not here of thoſe reverend, and renouned *Societies* which converſe with *Theologie*, cultivate the Laws, *Municipal*, or *Forreign*; But, I deplore with juſt indignation, the ſupine neglect of the Other, amongſt ſuch numbers as are ſet apart for empty, and leſſe fruitful *Speculations*; eſpecially, ſince I find the pretences of ſo many ſober and qualified perſons as have deplor'd this effect, ſo very reaſonable, and ſo eminently beneficial. But why do I abound? Your *Lordſhip* who is already poſſeſs'd with all this, is not to be inſtructed, without preſumption and impertinence, which cannot be the leaſt deſign of this *Epiſtle*; ſince thoſe who know both your Lordſhips affection, and inclination to promote ſo glorious a Work, know alſo, that there is none more able to make it attain to its deſired protection. And this is, my Lord, worthily to conſult your *Fame*, and to eternize your *Name* in the World amongſt the *Good* and the *Virtuous*; which will make you

you live not onely in the *Mouths* and *Pens*, but in the *Hearts* of gallant Perſons, and ſuch as beſt skill to make Eſtimates of the Favours you ſhall confer upon them; becauſe they ſeek it not out of private advantage, ſordid purpoſes, or artificially; but to the ends propos'd; The enlargement of real knowledge, and for the publique benefit; in ſum, my Lord, for the moſt uſeful and nobleſt effects, and for the Glory of God. And thus, my Lord, I have taken the boldneſs in preſenting your Honour with this little Diſcourſe of *Books* and *Libraries*, to put theſe Reflections of mine into your Lordſhips hands; Becauſe, as having my ſelf the honour to have ſome Relation to that *Aſſembly*, who make theſe their pretences to conciliate your Eſteem, I think my ſelf obliged to acknowledge with them likewiſe, your Lordſhips favourable Reception of their late *Addreſſes*; and becauſe I am for ſo many other obligations in particular, to publiſh to the world, how perfectly I am,

*My Lord,*

*Your moſt humble, and moſt obliged Servant,*

J. EVELYN.

In-

# Inſtructions concerning Erecting of a Library, preſented to my Lord the Preſident *De Meſme*, by *Gabr. Naudeus P.*

## TO THE READER.

THis *Advice occaſion'd by a certain diſpute, which was ſome moneths ſince controverted in his Library, who was then pleas'd to accept of it, had never been drawn out of the duſt of my ſtudy, and expos'd to the Light; till not finding my ſelf able to render a better, or more ſpeedy ſatisfaction to the curioſity of many of my Friends, who deſired Copies of it, I at laſt reſolv'd to print it; as well that it might deliver me from the charge and inconveniency of the Tranſcribers, as for my natural propenſity to oblige the publique; whom, if this Advice be not worthy to ſatisfie, it may yet ſerve as a Guide at leaſt to thoſe who deſire to furniſh the world with better, that it may no longer be deprived of a piece which ſeems wanting to its felicity; and, for which reſpect alone I have been firſt conſtrain'd to break the Ice, and trace the way curſorily for thoſe who may render it more perſpicuous at their leaſure; This if you ſhall accept, I ſhall have cauſe to acknowledge your civility, and good will; If otherwiſe, I ſhall, at leaſt, requeſt you to excuſe my faults, and thoſe of the Printer.*

*A To*

## *A Table of the principal Matters, treated of in theſe Inſtructions.*

*Chap.* 1. ONE ought to be curious in erecting of Libraries, and why?

*Chap.* 2. How to inform ones ſelf, and what we are to know concerning the erecting of a Library.

*Chap.* 3. The Number of Books which are requiſite.

*Chap.* 4. Of what quality and condition they ought to be.

*Chap.* 5. By what expedients they may be procured.

*Chap.* 6. The diſpoſition of the Place where they ſhould be kept.

*Chap.* 7. The Orders which it is requiſite to aſſign them.

*Chap.* 8. Of the Ornament and Decoration neceſſarily to be obſerved.

*Chap.* 9. VVhat ought to be the principal Scope, and end of ſuch a Library.

*In*

*In primum ſtruendæ ordinatim Bibliothecæ Auctorem*, Gabr. Naudæum.

## Epigramma.

*Compoſuiſſe Libros, promptum & triviale cuique eſt;*
*Librorum Auctores compoſuiſſe, Tuum eſt.*

## EJUSDEM LUSUS.

*Bibliotheca licet tot ſis* Naudæe *librorum;*
*Cuſa hæc non tamen eſt Bibliotheca tua.*
*Non etenim veluti plantam parit altera planta,*
*Bibliothecam aliam Bibliotheca parit.*
*Si tamen iſta Tua eſt, mihi credito non niſi monſtrum eſt;*
*Cum Bibliothecam aliam Bibliotheca parit.*
*At monſtrum eſſe negas; quod docta lutetia laudat:*
*Ergo divinæ fabrica mentis erit.*
*Non divum eſt, inquis, humana conditum ab arte:*
*Dic ergo tua tu Bibliotheca quid eſt?*

J. C. FREY, Doct. Medic. & Philoſoph. in Academia Pariſ. Decanus.

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## JANUS CÆCILIUS FREY.

Invia ad artes & Scientias. Pars 4. præcepta continet ordinandi Bibliothecas.

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SCRIPSIT AUREUM NUPER DE HAC RE LIBELLUM GALLUM GABRIEL NAUDÆUS. EGO PAUCIS REM DIFFICILLIMAM ORDINATIM PROFERAM.

INSTRU-

# INSRUCTIONS
Concerning erecting of a
# LIBRARY,
Preſented to
My LORD the Preſident
*De MESME.*

*—— Juvat immemorata ferentem*
*Ingenuis oculiſq; legi, manibuſq; tueri.* Horat. l. 1. Ep 19.

MY LORD,

I Suppoſe it will not appear unreaſonable, that I give the Title and Quality of a thing unheard of to this Diſcourſe, which I preſent you with as much affection, as your favour, and the ſervice which I owe you, oblige me to do: ſince it is certain, that amongſt the almoſt infinite number which have to this day taken the Pen in hand, there never arriv'd any yet

(to my knowledge) upon whoſe advice a man might regulate himſelf concerning the choice of Books, the means of procuring them, and how they ſhould be diſpos'd of, that they might appear with profit and honour in a fair and Sumptuous Bibliotheque.

For though we have indeed the Counſell which is given us by *John Baptiſt Cardon*, Biſhop of *Tortoſa*, touching the erecting and entertainment of the Royal Library of the *Eſcurial*; yet he hath ſo lightly paſſed over this ſubject, that though we did not eſteem it as good as nothing, yet at leaſt ought it not to retard the happy deſigne of thoſe who would undertake to impart ſome greater light and directions to others, upon hope, that if they ſucceed no better, the difficulty of the Enterpriſe will not render them leſſe excuſable then him, and exempt from all ſort of blame and reproch.

As true it is, that it is not every mans Talent to acquit himſelf happily in this affair, and that the pains and the difficulty which there is in acquiring a ſuperficial knowledge only of all the Arts and Sciences, to deliver ones ſelf from the ſervitude and ſlavery of certain opinions, which make us ſpeak and govern all things according

cording to our Fancy, and to judge diſcreetly, and without paſſion, of the merit and quality of Authors; are difficulties more then ſufficient to perſwade us, that what *Juſtus Lipſius* elegantly ſpake, and much to the purpoſe, of two other ſorts of perſons, may be truly verified of a Library-keeper: *Conſules fiunt quotannis, & novi Proconſules: Solus aut Rex aut Poeta non quotannis naſcitur.* In Electis

And if I, my Lord, aſſume the boldneſſe to preſent you theſe *Memoires* and Inſtructions; it is not, that I ſo much value and eſteem my own Judgment, as to interpoſe it in an affair of ſo much difficulty; or that I am ſo far tranſported with ſelf-love to imagine there is that in me, which is ſo rarely to be encountred amongſt others: But the great affection which I have to perform a thing which may be acceptable to you, is the ſole cauſe which excites me to joyn the common ſentiments of divers perſons, Learned, and extreamly verſed in the knowledge of Books, and the ſeveral expedients practiſed by the moſt famous *Bibliothecaries*, to that which the little Induſtry & Experience I have my ſelf obtain'd, may together furniſh me withall; that I may with this Advice, repreſent unto you the Precepts

and the means on which it is neceſſary to regulate ones ſelf, and attain a fortunate ſucceſſe in this noble and generous enterpriſe.

And therefore, my Lord, after I have made it my moſt humble requeſt, that you would rather attribute this tedious diſcourſe to the candor and ſincerity of my affection; then to the leaſt preſumption of being capable to acquit my ſelf of it more worthily then another; I ſhall freely tell you, that unleſſe your deſignes be to equall the *Vatican* Library, or the *Ambroſiane* of Cardinal *Barromeus*, you have already ſufficient to give your minde repoſe, to be ſatisfied, and contented in poſſeſſing ſuch a quantity of Books, and ſo rarely choſen, that though it be not arriv'd to thoſe dimenſions, it is yet more than ſufficient, not only to ſerve your particular contentment, and the curioſity of your Friends; but to conſerve likewiſe the reputation of being one of the moſt conſiderable, and beſt furniſhed Libraries of *France*; ſince you there enjoy all the *Principals* in the chief *Faculties*, and a very great number of others, which may miniſter to the various rencontres of particular and leſs obvious ſubjects. But if your Ambition be to render your name illuſtrious by that

of

of your *Bibliotheque*, and to joyn this expedient alſo to thoſe which on all occaſions you practiſe by the Eloquence of your Diſcourſes, the Solidity of your Judgment, and the glory of the nobleſt Dignities and Magiſtratures which you have ſo ſucceſsfully borne, to render an eternal Luſtre to your Memory, and aſſure you whilſt you live, that you may with eaſe diſinvelope your ſelf from the innumerable Volumes and Scrowles of Ages, to live and be famous in the Memories of men; it will then be needfull to augment, and every day to perfect what you have ſo happily begun; and inſenſibly to give ſuch, and ſo advantageous a Progreſs to your Library, that it may become as unparallel'd as your ſelf, without equal; and as fair, perfect and accompliſh'd, as it can be made by the Induſtry of thoſe, who never effect any thing without ſome ſpot and imperfection. *Adeo nihil eſt ab omni parte beatum.*

## CHAP. I.

### *One ought to be curious in erecting of Libraries, and why?*

AND now, my Lord, ſince all the difficulty of this Deſigne conſiſts, in that (being able to execute it with facility) *You* think fit to undertake it. It will be requiſite, that, before we arrive at thoſe Precepts which may ſerve to put it in execution, we firſt deduce, and explain the reaſons which are moſt likely to perſwade You, that it is to Your advantage, and that You ought by no means to neglect it. For not to go far from the nature of this Enterpriſe, common ſence will informe us, that it is a thing altogether laudable, generous, and worthy of a courage which breathes nothing but Immortality, to draw out of oblivion, conſerve, and erect (like another *Pompey*) all theſe Images, not of the Bodies, but of the Minds of ſo many gallant men, as have neither ſpared their time, nor their Induſtry, to tranſmit to us the moſt lively features and repreſentations of whatſoever was moſt excellent and conſpicuous in them. And this is alſo a

thing

thing which the younger *Pliny* (who was none of the leaſt ambitious amongſt the *Romans*) would ſeem particularly to encourage us in, by that handſome expreſſion in the firſt of his Epiſtles; *Mihi pulchrum in primis videtur, non pati occidere quibus æternitas debetur:* ſince this curious paſſage, not trivial and vulgar, may legitimately paſs for one of thoſe lucky preſages, of which *Cardan* ſpeaks in his Chapter *de ſignis eximiæ potentiæ*; for that being extraordinary, difficult, and of great expence, it can no wayes be effected without giving every man occaſion to ſpeak well of it, and with Admiration, as it were, of him who puts it in Execution: *Exiſtimatio autem & opinio* (ſayes the ſame Author) *rerum humanarum reginæ ſunt.* And in earneſt, if we finde it not ſtrange that *Demetrius* made a ſhew and Parade of his Artillery, vaſt and prodigious Machines; *Alexander* the Great of his manner of encamping; the Kings of *Ægypt* of their Pyramides; nay *Solomon* of his Temple, and others of the like: ſince *Tiberius* well obſerves it in *Tacitus cæteris mortalibus in eo ſtare conſilia quid ſibi conducere putent, principum diverſam eſſe ſortem, quibus omnia ad famam dirigenda*: How much ought we then to eſteem of

Epiſt. 5.

Lib. de utilit. capienda ex adver.

Ibidem.

thoſe, who have never ſought after theſe ſuperfluous Inventions, and, for the moſt part, unprofitable; well judging and believing, that there was no expedient more honeſt and aſſur'd, to acquire a great reputation amongſt the people, than in erecting of fair and magnificent *Libraries*, to devote and conſecrate them afterward to the uſe of the Publick? As true is it, that this Enterpriſe did never abuſe nor deceive thoſe who knew how to manage it well, and that it has ever been judg'd of ſuch conſequence, that not only particular perſons have made it ſucceſſful to their own advantage, as *Richard de Bury*, *Beſſarion*, *Vincentius Pinelli*, *Sirlettus*, *Henry de Meſme* your Grandfather of moſt happy memory, the Engliſh Knight *Bodley*, the late Preſident *Thuanus*, and a world of others; but that even the moſt ambitious would ſtill make uſe of this, to crown and to perfect all their glorious atchievements, as with the Key-ſtone of the Arch, which adds luſtre and ornament to all the reſt of the Edifice. And I produce no other proofs and teſtimonies of what I ſay, than thoſe great Kings of *Ægypt*, and of *Pergamus*, *Xerxes*, *Auguſtus*, *Lucullus*, *Charlemain*, *Alphonſus* of *Arragon*, *Matth. Corvinus*, and that great

Prince

Prince *Francis* the Firſt, who have all of them had a particular affection, and ſought (amongſt the almoſt infinite number of Monarchs and Potentates, which have alſo practis'd this Stratagem) to amaſs great numbers of Books, and erect moſt curious and well furniſht Libraries: not that they ſtood in need of other ſubjects of recommendation and Fame, as having acquir'd ſufficient by the Triumphs of their great and ſignal Victories; but becauſe they were not ignorant, that thoſe perſons, *quibus ſola mentem animoſque perurit gloria*, ſhould neglect nothing which may eaſily elevate them to the ſupream and Sovereign degree of eſteem and reputation. And truly, ſhould one enquire of *Seneca*, what are to be the actions of theſe gallant and puiſſant *Genius*'s, which ſeem not to have been ſent into the world but to do Miracles, he would certainly anſwer us, *Neminem excelſi ingenii virum humilia delectant & ſordida, magnarum rerum ſpecies ad ſe vocat & allicit.* Epiſt. 39. And therfore, my Lord, it ſeems very much to the purpoſe, ſince you govern and preſide in all ſignal Actions, that you never content your ſelf with a Mediocrity in things which are good and laudable; and ſince you have nothing of mean and

and vulgar, that you ſhould alſo cheriſh, above all others, the honour and reputation of poſſeſſing a Bibliotheque, the moſt perfect, the beſt furniſh'd and maintain'd of your time. In fine, if theſe Arguments have not power ſufficient to diſpoſe you to this Enterpriſe, I am at leaſt perſwaded, *That* of your particular ſatisfaction will of it ſelf be ſufficiently capable to make you reſolve upon it: For if it be poſſible in this world to attain any ſovereign good, any perfect and accompliſht felicity, I believe that there were certainly none more deſireable than the fruitful entertainment, and moſt agreeable divertiſement which might be received from ſuch a Library by a learned man, and who were not ſo curious in having Books, *ut illi ſint cœnationum ornamenta, quam ut ſtudiorum inſtrumenta*, ſince from that alone he might with reaſon name himſelf *Coſmopolitan*, or Habitant of the *Univerſe*; that he might know all, ſee all, and be ignorant of nothing. Briefly, ſeeing he is abſolute Maſter of this Contentment, that he might manage it after his own fancie, enjoy it when he would, quit it when he pleas'd, entertain himſelf in it at his liberty; and that without contradiction, without travail, and without pains, he may inſtruct

Seneca c. 9. lib. 1. de Tranquillitat.

ſtruct himſelf, and learn the exacteſt particulars

*Of all that is, that was, and that may be*
*In Earth, the farthest Heavens, and the Sea.*

I ſhall only adde then, for the reſult of of all theſe reaſons, and of many other; that it is eaſier for you to conceive, than 'tis for any other to expreſſe it, that I pretend not hereby to engage you in a ſuperfluous and extraordinary expence, as being not at all of their opinion, who think Gold and Silver the principal nerves of a Library, and who perſwade themſelves, (eſteeming Books only by the price they coſt) that there is nothing good to be had but what is dearly purchaſed. Yet, neither is it my deſigne to perſwade you, that ſo great a proviſion can be made with a ſhut purſe, and without coſt; very well knowing that the ſaying of *Plautus* is as true on this occaſion, as in many others, *Neceſſe eſt facere ſumptum qui quærit lucrum*: but to let you ſee by this preſent Diſcourſe, that there are an infinity of other expedients, which a man may make uſe of with a great deal more facility and leſſe expence, to attain at laſt, the ſcope which I propoſe to you.

CHAP.

## CHAP. II.

*How to inform ones self, and what we ought to know concerning the erecting of a Library.*

AMongst these now, my Lord, I conceive there are none more profitable and necessary, than to be first well instructed ones self, before we advance on this enterprise, concerning the order, and the method which we ought precisely to observe to accomplish its end. And this may be effected by two means, sufficiently easie and secure. The First is, to take the counsel and advice of such as are able to give it, concert and animate us *viva voce*: supposing that they are capable to do it; men of Letters, sober and judicious, and who by being thus qualified, are able to speak to the purpose, discourse and reason well upon every subject; or for that they also are pursuing the same Enterprise with the esteem and reputation of better successe, and to proceed therein with more industry, precaution, and judgment than others do; such as are at present *M M. de Fontenay, Hale, du Ruis, Riber, des Cordes*, and *Moreau*, whose examples one cannot erre in following; since

ſince according to the ſaying of *Pliny* the younger: *Stultiſſimum eſſet ad imitandum, non optima quæque ſibi proponere*: and for what concerns you in particular, the variety of their procedures may continually furniſh you with ſome new addreſſe and light, which will not be, peradventure, unſerviceable to the progreſſe and advancement of your Library; by the choice of good Books, and of whatſoever is the moſt curious in every one of theirs. The Second is, to conſult, and diligently to collect thoſe few Precepts that may be deduc'd from the Books of ſome Authors, who have written but ſleightly upon this matter; as for inſtance, The Counſel of *Baptiſta Cardonius*, the *Philobiblion* of *Richardus de Bury*, the life of *Vincentius Pinelli*, the Books of *Poſſevine*, *de cultura ingeniorum*, of that which *Lipſius* has made concerning Libraries, and of all the ſeveral *Tables*, *Indexes*, and *Catalogues*; and govern ones ſelf by the greateſt and moſt renowned Bibliotheques which were ever erected: ſince to purſue the advice and precept of *Cardan*, *His maxime in unaquaque re credendum eſt, qui ultimum de ſe experimentum dederint.* In order to this, you muſt by no means omit, and neglect to cauſe to be tranſcrib'd all the Catalogues, not only

Lib. 1. Epiſt. 5.

L. 3. de util. cap. ex adver. cap. de contemplat.

of

of the great and most famous Libraries, whether ancient or modern, publike or private, with us, or amongst strangers; but also of the *Studies* and *Cabinets*, which for not being much knownn, or visited, remain buried in perpetual silence: A thing which will no way appear strange, if we consider four or five principal reasons, which have caused me to establish this proposition. The first whereof is, That a man can do nothing in imitation of other Libraries, unlesse by the means of their Catalogues he have knowledge of what they contain. The second, For that they are able to instruct us concerning the Books themselves, the place, the time, and the form of their Impression. The third, Because that a minde which is generous and nobly born, should have a desire and an ambition to assemble, as in one heap, whatsoever the others possesse in particular, *ut quæ divisa beatos efficiunt, in se mixta fluant*. The fourth, For that by this means, one may sometimes do a friend service and pleasure; and when we cannot furnish him with the Book he is in quest of, shew, and direct him to the place where he may finde some Copie, a thing very feasible by the assistance of these Catalogues. Finally, Because it is altogether impossible, that

that we ſhould by our own induſtry, learn, and know the qualities of ſo vaſt a number of Books, as it's requiſite to have, it is not without reaſon, that we follow the judgments of the moſt intelligent and beſt verſed in this particular, and then to deduce this Inference; *Since* theſe Books have been collected and purchas'd by ſuch and ſuch, there is reaſon to believe, they deſerv'd it for ſome circumſtance unknown to us: And in effect, I may truly ſay, that for the ſpace of two or three years, that I have had the honour to meet ſometimes with *M. de F.* amongſt the Book-ſellers, I have frequently ſeen him buy Books ſo old, ill bound, and wretchedly printed, that I could not chuſe, but ſmile and wonder together, till that he being afterwards pleas'd to tell me the cauſe and the circumſtances for which he purchas'd them; his reaſons ſeemed to be ſo pertinent, that I ſhall never otherwiſe think, but that he is a perſon the beſt verſed in the knowledge of Books, and diſcourſes of them with more experience and judgment, than any man whatſoever, not only in *France*, but in all the world beſides.

CHAP.

## CHAP. III.

### *The Number of Books which are requiſite.*

THe firſt Difficulty having been thus deduced and explain'd, that which ought to follow and approach us neereſt, obliges us to enquire, if it be to purpoſe to make any great proviſion of Books, to render thereby our Library famous, if not by the quality of them, yet at leaſt by the unparallel'd and prodigious quantity of its Volumes? For it is certainly the opinion of very many, that Books are like to the Laws and Sentences of the *Juriſconſults*, which (as one ſayes) *æſtimantur pondere & qualitate, non numero*; and that it appertains to him only, to diſcourſe handſomely upon any point of Learning, who is leaſt converſant in the ſeveral Readings of thoſe Authors which have written upon it: and really, it ſeems that thoſe gallant Precepts, and Moral Advertiſements of *Seneca*, *Paretur Librorum quantum ſatis eſt, nihil in apparatum: Onerat diſcentem turba, non inſtruit, multoque ſatius eſt paucis te auctoribus tradere, quam errare per multos. Quum legere non poſſis quantum habeas, ſat eſt te habere quantum legas,*

Epiſt. 2. L. 4. de Tranquil. L. 1. c. 9.

and

and divers other like it, which he gives us in five or ſix places of his Works, may in ſome meaſure favour, and fortifie this opinion, by the authority of ſo great a Perſon: But if we would entirely ſubvert it, to eſtabliſh our own as the moſt probable, we need only fix our ſelves upon the great difference which there is between the Induſtry of a particular man, and the Ambition of him who would appear conſpicuous by the Fame of his Bibliotheque: or 'twixt him that alone deſires to ſatisfie himſelf, and him that only ſeeks to gratifie and oblige the Publique. For certain it is, that all theſe precedent reaſons point only to the Inſtruction of thoſe who would judiciouſly, and with order and method, make ſome progreſs in the Faculty which they purſue; or rather, to the condemnation of thoſe that ſhew themſelves ſufficiently knowing, and pretend to great abilities, albeit they no more diſcern this vaſt heap of Books, which they have already aſſembled, then did thoſe crooked perſons (to whom King *Alphonſus* was wont to compare them) that huge bunch which they carried behind their Back; which is really very ſeaſonably reproch'd by *Seneca*, in the places before alledged; and in plainer terms yet;

where he sayes, *Quo mihi innumerabiles libros & Bibliothecas, quarum dominus vix tota vita sua indices perlegit?* As by that Epigram also which *Ausonius* so handsomly addresses *ad Philomusum.*

Lib. 1. de Tranquil. cap. 9.

*Emptis quod libris tibi Bibliotheca referta est,*
*Doctum & Grammaticum te Philomuse putas?*
*Hoc genere et chordas, et plectra, et barbita conde,*
*Omnia mercatus, cras Citharœdus eris;*

That thou with Books thy Library hast fill'd,
Think'st thou thy self learn'd, and in Grammar skill'd?
Then stor'd with Strings, Lutes, Fiddle-sticks new bought;
To morrow thou Musitian may'st be thought.

But you, my Lord, who have the reputation of knowing more then can be taught you, and who deprive your self of all sort of contentments, to enjoy, and plunge your self, as it were, in the pleasure which you take in courting good Authors; to you it is that it properly appertains, to possess a Bibliotheque, the most auguste, and ample, that hath ever been erected: to the end it may never be said hereafter, that it was only for want of a little care which you might have had, that you did not bestow this Piece upon the Publique; and of your self, that all the

the actions of your life had not ſurpaſſed the moſt heroick exploits of the moſt illuſtrious perſons. And therefore I ſhall ever think it extreamly neceſſary, to collect for this purpoſe all ſorts of Books, (under ſuch precautions, yet, as I ſhall eſtabliſh) ſeeing a Library which is erected for the publick benefit ought to be univerſal, but which it can never be, unleſſe it comprehend all the principal Authors that have written upon the great diverſity of particular Subjects, and chiefly upon all the Arts and Sciences; of which, if one had but conſidered the vaſt numbers which are in the *Panepiſtemon* of *Angelus Politianus*, or in any other exact Catalogue lately compiled: I do not atall doubt, but that you will be ready to judge by the huge quantity of Books (which we ordinarily meet with in Libraries) in ten or twelve of them, what number you ought to provide, to ſatisfie the curioſity of the Readers upon all that remains. And therefore I do nothing wonder, that *Ptolemy* King of *Ægypt* did not for this purpoſe collect one hundred thouſand Volumes, as *Cedrenus* will have it; not four hundred thouſand, as *Seneca* reports; not five hundred thouſand as *Joſephus* aſſures us; but ſeven hundred thouſand,

Lib. 22. Lib. 1. de Tranquil. cap. 9. In Antiq. Jud. c. 2.

ſand, as witneſſe, and accord, *Aulus Gellius*, *Ammianus Marcellinus*, *Sabellicus* & *Volaterran.* Or that *Eumenes* the ſon of *Attalus* had collected two hundred thouſand; *Conſtantine* a hundred and twenty thouſand: *Sammonicus* (*Præceptor* to the Emperour *Gordian* the younger) ſixty two thouſand; *Epaphroditus*, a ſimple Grammarian only, thirty thouſand. And that *Richard* of *Bury*, *Monſieur de Thou*, and Sir *Tho. Bodley* have made ſo rare a proviſion, that the Catalogues only of either of their Libraries do amount to a juſt Volume. For certainly there is nothing which renders a Library more recommendable, then when every man findes in it that which he is in ſearch of, and could no where elſe encounter; this being a perfect Maxime, That there is no Book whatſoever, be it never ſo bad or decried, but may in time be fought for by ſome perſon or other; ſince according to that of the *Satyriſt*,

Lib. 3. Noct. Attic. cap. ult.
Ennead. 6. Lib. 7.
Lib. 17. Aurrop. Alexand. ab Alex. Lib. 2. c. 20.
Zonaras.
Plutarch. in Sylla.

Perſ. ſat. 5. *Mille hominum ſpecies, & rerum diſcolor uſus,*
*Velle ſuum cuique eſt, nec voto vivitur uno.*

And that it is commonly amongſt Readers as it was with *Horace*'s three Gueſts,

Lib. 2. Epiſt. 2. *P. ſcentes vario nimium diverſa palato.*

There

There being no better reſemblance of Libraries, then to the Meadow of *Seneca*, where every living creature findes that which is moſt proper for him: *Bos herbam, Canis leporem, Ciconia lacertum.* And beſides, we are to believe, that every man who ſeeks for a Book, judges it to be good; and conceiving it to be ſo, without finding it, is forced to eſteem it curious and very rare; ſo that coming at laſt to encounter it in ſome Library, he eaſily thinks, that the Owner of it knew it as well as himſelf: and that he bought it upon the ſame account that excited him to ſearch after it; and in purſuit of this, conceives an incomparable eſteem both of the Owner, and of the Library; which coming afterwards to be publiſhed, there will be need but of few like encounters, joyn'd to the common opinion of the Vulgar, *Cui magna pro bonis ſunt*, to ſatisfie and recompence a man that accounts it never ſo little honour and glory to all his expences and pains. And beſides, ſhould one enter into the conſideration of times, of places, and new inventions, no man of Judgement can doubt, but that it is much eaſier at preſent, to procure thouſands of Books, then it was for the Antients to get hundreds; and that by conſe-

Ep. 118.

Sen Ep. 118.

quent, it would be an eternal ſhame and reproch in us, to come beneath them in this particular, which we may ſurmount with ſo much advantage and facility. Finally, as the quality of Books does extreamly augment the eſteem of a Library amongſt thoſe who have the means, and the leaſure to underſtand it; ſo muſt it needs be acknowledged, that the ſole quantity of them brings it into luſtre, and reputation, as well amongſt Strangers and Travellers, as amongſt many others, who have neither the time, nor the conveniency of exactly turning them over in particular; as may eaſily be judged by the prodigious number of Volumes, that there muſt needs be an infinity of good ones, ſignal, and remarkable. Howbeit, neither to abandon this infinite quantity without a definition, nor to put thoſe that are curious out of hopes of being able to accompliſh, and finiſh ſo fair an enterpriſe; it would, me thinks, be very expedient to do like thoſe Phyſitians, who preſcribe the quantity of *Drugs* according to their qualities; and to affirm, that a man can never fail in collecting all thoſe which ſhall have the qualities and conditions requiſite and fit to be placed in a Library. Which that we may

diſcern

diſcern, one muſt be carefull to take with him divers *Theorems*, and præcautions; which may with more facility be reduc'd to practice as opportunity happens, by thoſe who have the *routine*, and are vers'd in Books, and who judge of all things maturely and without paſſion, then poſſibly be deduced, and couch'd in writing, ſeeing they are almoſt infinite; and that, to ſpeak ingenuouſly, ſome of them combat the moſt vulgar opinions, and maintain Paradoxes.

## CHAP. IV.

### *Of what Quality and Condition Books ought to be.*

I Will now ſay notwithſtanding, [illegible] to omit nothing which may ſerve us for a Guide, [illegible] in this Diſquiſition, that the prime Rule which one ought to obſerve, is, in the firſt place to furniſh a Library with all the chief and principal Authors, as well antient as modern, choſen of the beſt Editions, in groſs, or in parcels, and accompanied with their moſt learned, and beſt Interpreters, and Commentators, which are to be found in every Faculty; not forget-

ing thoſe which are leſſe vulgar, and by conſequent more curious: As for Example, with the ſeveral *Bibles*, the *Fathers*, and the *Councels*, for the groſs of Theology: with *Lyra*, *Hugo*, *Toſtatus*, *Salmeron*, for the poſitive: with *S. Thomas*, *Occham*, *Durandus*, *Peter Lombard*, *Henricus Magnus*, *Alexander* of *Ales*, *Ægidius Romanus*, *Albertus magnus*, *Aureolus*, *Burleus*, *Capreolus*, *Major*, *Vaſques*, *Suarez*, for the Scholiaſtick: with the Body of the [illegible]s Civil and Canon Laws; *Baldus*, *Bartholus*, *Cujas*, *Alciat*, *du Moulin* for the Law: with *Hippocrates*, *Galen*, *Paulus Æginetus*, *Oribaſius*, *Ætius*, *Trallian*, *Avicen*, *Avenzoar*, *Fernelius*, for Phyſick: *Ptolomy*, *Pirmicus*, *Haly*, *Cardan*, *Stoflerus*, *Gauricus*, *Junctinus*, for Aſtrologie: *Halhazen*, *Vitellio*, *Bacon*, *Aquillonius*, for the Opticks: *Diophantes*, *Boetius*, *Jordan*, *Tartaglia*, *Siliſcus*, *Lucas de Burgo*, *Villefranc* for Arithmetick: *Artemidorus*, *Apomazar*, *Sineſcus*, *Cardonius*, for Dreams: And ſo with all the other, which it would be too long, and troubleſome, to ſpecifie and enumerate preciſely.

In the ſecond place; To procure all the old and new Authors that are worthy of conſideration, in their proper Languages, and particular *Idioms*: The *Bibles* and *Rab-*

*bies*

*bies* in *Hebrew*; the *Fathers* in *Greek* and *Latine*; *Avicenne* in *Arabick*; *Bocacio*, *Dantes*, *Petrarch*, in *Italian*; together with their beſt Verſions, *Latine*, *French*, or ſuch as are to be found: Theſe laſt being for the uſe of many perſons who have not the knowledge of forrein Tongues; and the former, for that it is very expedient to have the ſources whence ſo many ſtreams do glide in their natural chanels without art or diſguiſe; and that we ordinarily meet with a more certain efficacy, and richneſs of conception, in thoſe that cannot retain and conſerve their luſtre ſave in their native languages, as Pictures do their colours in proper lights: not to ſpeak of the neceſſity alſo which one may have for the verification of Texts and paſſages ordinarily controverted, or dubious.

Thirdly, Such Authors as have beſt handled the parts of any *Science* or *Faculty*, whatever it be: As *Bellarmine* for Controverſies, *Tolet*, and *Navarr*, Caſes of Conſcience, *Veſalius* Anatomie, *Matthiolus* the Hiſtory of Plants, *Geſner* and *Aldrovandus* that of Animals, *Rondoletius* and *Salvianus* that of Fiſhes, *Vicomercatus* that of Meteors, &c.

In the fourth place, All thoſe that have beſt

beſt commented, or explained any Author or Book in particular; as *Pererius* upon *Geneſis*; *Villalpandus*, *Ezechiel*; *Maldonat*, the Goſpels; *Monlorius* and *Zabarella* the *Analyticks*; *Scaliger*, *Theophraſtus* Hiſtory of Plants; *Proclus*, and *Marſilius Ficinus* upon *Plato*; *Alexander*, and *Themiſtius* upon *Ariſtotle*; *Fluranſius*, *Rivaultius*, *Archimedes*; *Theon* and *Campanus*, *Euclide*; *Cardan*, *Ptolomie*: And this ſhould be obſerved in all ſorts of Books and Treatiſes, antient or modern, who have met with Commentators and Interpreters.

Next, all that have written and made Books and Tracts upon any particular ſubject; be it concerning the *Species* or *Individuals*, as *Sanchez*, who hath amply treated *de matrimonio*: *Saincles* and *Perron* of the *Euchariſt*; *Gilbertus* of the Loadſtone; *Maier de volucri arborea*; *Scortia*, *Vendelinus*, and *Nugarola* concerning the *Nile*: The ſame to be underſtood of all ſorts of particular Treatiſes in matter of *Law*, *Divinity*, *Hiſtory*, *Medecine*, and what ever elſe there may be: with this diſcretion nevertheleſſe, that the which moſt approches to the profeſſion which he purſues, be preferred before any other.

Moreover, All ſuch as have written moſt ſucceſ-

ſucceſſefully againſt any *Science*, or that have oppos'd it with moſt Learning and animoſity (howbeit without changing the principles) againſt the Books of ſome of the moſt famous and renowned Authors. And therefore one muſt not forget *Sextus Empiricus*, *Sanchez*, and *Agrippa*, who have profeſſedly endeavoured to ſubvert all the *Sciences*: *Picus Mirandula*, who has ſo learnedly refuted the Aſtrologers: *Eugubinus*, that has daſhed the impiety of the *Salmones*, and irreligious: *Moriſotus*, that has overthrown the abuſe of Chymiſts: *Scaliger*, who has ſo fortunately oppos'd *Cardan*, as that he is at preſent in ſome part of *Germany* more followed then *Ariſtotle* himſelf: *Caſaubon*, who durſt attaque the Annals of that great Cardinal *Baronius*: *Argentehius*, who hath taken *Galen* to taske: *Thomas Eraſtus*, who has ſo pertinently refuted *Paracelſus*: *Carpenter*, who has ſo rigorouſly oppos'd *Ramus*: and finally, all thoſe that have exercis'd themſelves in the like conflicts, and that are ſo linkt together, that it were as great an error to read them ſeparately, as to judge and underſtand one party without the other, or one Contrary without his Antagoniſt.

Neither are you to omit all thoſe which have

have innovated or chang'd any thing in the *Sciences*; for it is properly to flatter the ſlavery, and imbecillity of our wit, to conceal the ſmall knowledge which we have of theſe Authors, under the diſdain which we might have, becauſe they oppoſe the Antients, and for that they have learnedly examin'd what others were uſed to receive, as by Tradition: And therefore, ſeeing of late more then thirty or fourty Authors of reputation have declared themſelves againſt *Ariſtotle*; that *Copernicus*, *Kepler*, *Galilæus*, have quite altered Aſtronomie; *Paracelſus*, *Severinus* the *Dane*, *Du Cheſne*, and *Crollius*, Phyſick: and that divers others have introduced new Principles, and have eſtabliſhed ſtrange and unheard of *Ratiocinations* upon them, and ſuch as were never foreſeen: I affirm, that all theſe Authors are very requiſite in a Library, ſince according to the common Saying,

*Eſt quoque cunctarum novitas gratiſſima rerum.*

and (not to inſiſt upon ſo weak a reaſon) that it is certain, the knowledge of theſe Books is ſo expedient, and frugiferous to him who knows how to make reflection, and draw profit from all that he ſees, that

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it will furniſh him with a million of advantages, and new conceptions; which being received in a ſpirit that is docile, univerſal, and diſingag'd from all intereſts,

*Nullius addictus jurare in verba Magiſtri,*

they make him ſpeak to the purpoſe upon all ſubjects, cure the admiration which is a perfect ſigne of our weakneſſe, and enables one to diſcourſe upon whatſoever preſents it ſelf with a great deal more judgment, experience, and reſolurion, then ordinarily many perſons of letters and merit are uſed to do.

One ſhould likewiſe have this conſideration in the choice of Books, to ſee whether they be the firſt that have been compoſed upon the matter on which they treat. Since 'tis with mens Learning, as with water, which is never more fair, pure, and limpid, then at its ſource; All the Invention comeing from the Firſt, and the Imitation with repetition from others: as 'tis eaſy to perceive that *Reuchlin* who firſt writ of the Hebrew Tongue, and the Cabal; *Budeus* of the Greek, and of Coyns; *Bodinus* of a Republique; *Cocles* of Phyſiognomie; *Peter Lombard*, S. *Thomas*, of Scholaſtical Divinity,

vinity, have done better then those many others, which ingag'd themselves in writing since them.

Moreover ought one also to take notice, whether the Subjects of which they treat be trifling or less vulgar; curious, or negligent; spinie or facil; seeing what we use to say of all things else that be not common, may be so appositely applyed to curious new Books;

*Rara juvant, primis sic major gratia pomis,*
*Hibernæ pretium sic meruere rosæ.*

Under the notion then of this precept we should open our Libraries, and receive them therein, who first wrote of Subjects the least known, and that have not been treated of before, unless in Fragments, and very imperfectly; as *Licetus*, who hath written *de spontaneo viventium ortu, de lucernis antiquorum*; *Tagliacotius*, how to repair a decayed Nose; *Libavius* and *Coclinus* of the Magnetick Oyntment; Secondly, All curious and not vulgar Authors; such as are the books of *Cardan*, *Pomponacius*, *Brunus*, and all those who write concerning the *Caball*, *Artificial Memory*, the *Lullian Art*, the *Philosophers Stone*, *Divinations*, and the like matters.

For

For, though the greateſt part of them teach nothing but vain and unprofitable things, and that I hold them but as ſtumbling blocks to all thoſe who amuſe themſelves upon them, yet notwithſtanding that one may have wherwithal to content the weaker wits, as well as the ſtrong; and at the leaſt ſatisfie thoſe who deſire to ſee them, to refute them, one ſhould collect thoſe which have treated on them, albeit they ought to be accounted amongſt the reſt of the Books in the Library, but as Serpents and Vipers are amongſt other living Creatures; like Cockle in a Field of good wheat; like Thorns amongſt the Roſes: and all this in imitation of the world, where theſe unprofitable and dangerous things accompliſh the Maſter-piece, and the Fabrick of that goodly compoſition.

And this Maxime ſhould lead us to another of no leſs conſequence, which is, not to neglect the works of the principal *Hereſiarchs* or Fautors of new Religions different from ours, more common, and reverèd, as more juſt and veritable: For it is very likely, ſince the firſt of them, (not to ſpeak of the new ones) have been choſen, and drawn out from amongſt the moſt learned perſonages of the precedent Age,

who

who by I know not what Fancie, and exceſſive love to novelty, did quit their *Caſſocks*, and the Banner of the Church, to enroll themſelves under that of *Luther* and *Calvine*; and that thoſe of the preſent time are not admitted to the excerciſe of their Miniſtry till after a long and ſevere *Examen* in the three Tongues of the Holy Scripture, and the chief points of Philoſophy and Divinity: There is a great deal of likelihood, I ſay, that excepting the paſſages controverted, they may ſometimes hit very luckily upon others, as in many indifferent Treatiſes they have done, on which they often travail with a great deal of Induſtry and Felicity. And therefore, ſince it is neceſſary that our Doctors ſhould finde them in ſome places to refute them; ſince *M. de T.* has made it no difficulty to collect them; that the antient Fathers and Doctors had them, that divers religious perſons preſerved them in their Libraries; that we make it no Scruple to have a *Thalmud* or an *Alcoran*, which belch a thouſand Blaſphemies againſt Jeſus Chriſt, and our Religion, infinitely more dangerous then theſe: that God permits us to make profit of our enemies, and according to that of the Pſalmiſt, *Salutem ex inimicis noſtris, & de manu omnium qui oderunt*

*runt nos*; that they are prejudicial but to them onely, who deſtitute of a right conduct, ſuffer themſelves to be tranſported with the firſt puff of wind that blows.

And to conclude in a word, ſince the intention which determines all our actions to good or evil, is neither vitious not cauteriſed, I conceive it no extravagance or danger at all, to have in a Library (under caution nevertheleſs of a licenſe and permiſſion from thoſe to whom it appertains) all the Works of the moſt learned and famous *Hereticks*, ſuch as have been, —— and divers others of leſſer conſequence, *Quos fama obſcura recondit.*

This alſo ought to be retained as a *Maxime*, that all the bodies and aſſemblies of ſeveral Authours writing upon the ſame ſubject; ſuch as are the *Thalmud*, the *Councels*, the *Biblotheques* of the Fathers, *Theſaurus Criticus*, *Scriptores Germanici*, *Turcici*, *Hiſpanici*, *Gallici*, *Catalogus teſtium veritatis*, *Monarchia Imperii*, *Opus magnum de Balneis*, *Authores Gyneciorum*, *De Morbo Neapolitano*, *Rhetores antiqui*, *Grammatici Veteres*, *Oratores Græciæ*, *Flores Doctorum*, *Corpus Poetarum*, and all thoſe which contain ſuch like Collections, ought of neceſſity to be put

into Libraries; foraſmuch as they ſave us, firſt of all, the labour of ſearching an infinity of Books extreamly curious and rare: and ſecondly, becauſe they ſpare abundance of other, and make room in a Library. Thirdly, for that they handſomly comprehend in one Volume, what we ſhould be otherwiſe long in ſearching with a great deal of pains, and in divers places; and finally, becauſe they are leſs expenſive, they being nothing ſo chargeable to purchaſe as they would be, ſhould one buy ſeparately all the Authours which they contain. I hold it alſo for a tenent as neceſſary as any of the precedent, that one ſhould draw out and make election from amongſt the great number of thoſe who have written, and do daily write; thoſe who appear as an Eagle in the Clouds, and as a Star twinkling and moſt refulgent in the midſt of obſcurity; I mean thoſe great Witts, which are not of the common alloy;

*Quorumque ex ore profuſo*
*Omnis poſteritas latices in dogmata ducit;*

And of whom one may make uſe, as of Maſters the moſt expert in the knowledge of all things, and of their works as

of

of a Seminarie, perfectly ſufficient to enrich a Library not onely with all their Books, but even with the leaſt of their *Fragments*, *Papers*, *looſe Sheets*, and the very *words* which eſcape them. For as it would be amiſs to employ the place and the money in amaſſing all the world, and I know not what *gallimaufhry* of certain vulgar and deſpicable Authours; ſo would it be a notorious oblivion, and fault unexcuſable in thoſe who make profeſſion of having all the beſt Books, to neglect any of *Them*; for example, of *Eraſmus*, *Chiaconus*, *Onuphrius*, *Turnebus*, *Lipſius*, *Genebrard*, *Antanius Auguſtinus*, *Caſaubon*, *Salmaſius*, *Bodinus*, *Cardan*, *Patricius*, *Scaliger*, *Mercurialis*, and others, whoſe works we are to wink and take, and without choice; carefull, that we be not cheated in Books *rampant*, *with Authours* infinitely more rude and groſs: ſince, as one cannot poſſeſs too much of that which is good, and exquiſitely choſen; ſo neither can one have too little of that which is bad, and of which we have no hopes of receiving any profit or utility.

Neither muſt you forget all ſorts of *Common places*, *Dictionaries*, *Mixtures*, ſeveral *Lections*, *Collections of Sentences*, and o-

ther like *Repertories*; seeing it is as so much way gone, and Matter ready prepared for those who have the industry to use them with due advantage; it being certain, that there are many who speak and write wonderfull well, who have yet seen but very few Volumes, besides those which I have mentioned; whence it is, that they commonly say, the *Calepine*, which they take for all kind of *Dictionaries*, is the livelyhood of the *Regents*; And if I should affirm it of many, even amongst the most famous persons, it would not be without reason, since one of the most renound amongst the last had above fifty of them, which he perpetually studied; and who having encountred a difficult word at the first opening of the Book of *Equivocals*, as it was presented to him, he had recourse immediatly to one of these *Dictionaries*, and transcribed out of it above a *page* of writing, upon the margent of the said Book, and that in presence of a certain Friend of mine and of his; to whom he could not abstain from saying, that those who should see this remark, would easily believe that he had spent above two dayes in composing it; though he had in truth but the pains onely of transcribing it: And

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in earneſt, for my part, I eſteem theſe Collections extreamly profitable and neceſſary, conſidering that the brevity of our life, and the multitude of things which we are now obliged to know, e're one can be reckoned amongſt the number of learned men, do not permit us to do all of our ſelves; beſides, ſeeing it is not granted every man, nor in all ages, to have the means to labour at his own coſt and charges, and without borrowing from others, what ill is there in it, I pray, if thoſe who are ſo induſtrious to imitate nature, and ſo to diverſifie and appropriate to their ſubject what they extract from others, *ut etiam, ſi apparuerit unde ſumptum ſit, aliud tamen eſſe quam unde ſumptum eſt appareat,* do make bold with thoſe who ſeem not to have been made but to lend, and draw out from the Reſervatories & Magazines which are deſtin'd for this purpoſe: ſince we ordinarily ſee that both *Painters* and *Architects*, make excellent and incomparable pieces by the aſſiſtance of *Colours* and *Materials* which others grinde and prepare for them. Ser. Epiſ. 8.

Laſtly, we ſhould upon this occaſion reduce to practice that ſame *Aphoriſme* of *Hippocrates*; which advertiſes us to yield 17. Aphor. ſect. 1.

ſomething to time, to place, and to cuſtom; that is to ſay, that ſome kinde of Books be ſometimes in vogue and reputation in one Countrey, and not ſo in another; and in the preſent age, which were not in the paſt: it is more expedient to make a good proviſion of theſe, than of the other; or at leaſt to have ſuch a quantity of them, as may teſtifie we comply with the times, and that we are not ignorant of the mode and inclination of men: And hence it proceeds, that we frequently find in the Libraries of *Rome*, *Naples*, and *Florence*, abundance of *Poſitive Theologiſts*; in thoſe of *Milan* and *Pavia* ſtore of *Civil Law*; in thoſe of *Spain*, and antient ones of *Cambridge* and *Oxford* in *England*, a number of *Scholaſticks*; and in thoſe of *France* a world of *Hiſtories* and *Controverſies*. The ſame diverſity may be alſo obſerved in the ſucceſſion of ages, by reaſon of the vogue which have had the Philoſophy of *Plato*, that of *Ariſtotle*, the *Scholaſtique*, the *Tongues* and *Controverſies*; which have every one had their turns, domineer'd in ſeveral times; as we ſee that the ſtudy of the *Ethicks* and *Politicks* do at preſent employ the greateſt part of the moſt vigorous witts of this our age,

whilſt

whilſt the weaker ſort amuſe themſelves with *Fictions* and *Romances*, of which I ſhall onely ſay, what has formerly been verified by *Symmachus* upon the like *narrations*; *Sine argumento rerum loquacitas moroſa diſplicet.* Lib. 10. Epiſt. 5.

Theſe ordinary precepts and maximes being ſo amply explain'd, there remains now no more to accompliſh this Title of the *Quality of Books*, then to propoſe two or three others, which will undoubtedly be received as very extravagant, and very fit to thwart the common and inveterate opinion which many have taken up, that eſteem no Authours but by their number or bulk of their Volumes, and judge onely of their value and merit, by that which uſes to make us deſpiſe all other things, *viz.* their age and caducity, like that of the old man in *Horace*, who is repreſented to us in his works;

----- *Laudator temporis acti,*
*Præſentis cenſor, caſtigatorque futuri:* In Arte Poet.

The nature of theſe prepoſſeſſed ſpirits being for the moſt part ſo taken and in love with thoſe Images and antique pieces, that they would not ſo much as look at the

greatest upon any Book whatever, whose Authour were not older than the Mother of *Evander*, or the Grandsirs of *Carpentras*; nor believe *that* time could be well imployed, which was spent in reading any modern Books; since according to their maxime, they are but *Rapsodists*, *Coppiers*, or *Plagiaries*, & approach in nothing to the Eloquence, the learning and the noble conceptions of the Antients; to whom for this respect they hold themselves as firmly united as the *Polypus* does to the Rocks without departing in the least, or from their Books, or doctrine; and which they never think to have sufficiently comprehended, till they have chewed them over all their life time; and therefore it is nothing extraordinary, if in conclusion of the whole sum, and when they have sufficiently sweat and tired themselves, they resemble that same ignorant *Marcellus*, who vaunted up and down in all places where he came, that he had read *Thucidides* eight times over; to that *Nonnus* of whom *Suidas* speaks, that he had read his *Demosthenes* ten times without ever being able once to plead, or discourse of any thing: And to speak really, there is nothing more apt to make a man a *Pedant*, and banish him

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from common ſenſe, then to deſpiſe all Modern Authors, to court ſome few only of the Antient; as if they alone were, forſooth, the ſole *Guardians* of the higheſt favours that the wit of man may hope for; or that Nature, jealous of the honour and reputation of her elder ſons, would to our prejudice put forth all her abilities to the extreams, that ſhe might Crown them alone with all her graces and liberality: Certainly I do not imagine that any except thoſe *Gentlemen* the *Antiquaries*, can ſatisfie themſelves with ſuch Opinions, or feed themſelves with ſuch Fables; ſince ſo many freſh Inventions, ſo many new Opinions and Principles, ſo many ſeveral and unthought of Alterations, ſo many learned Books of famous Perſonages, of new Conceptions; and finally, ſo many Wonders as we daily behold to ſpring up, do ſufficiently teſtifie, that the wits are ſtronger, more polite, and abſtracted than ever formerly they were; and that we may truly and aſſuredly affirm at this preſent day,

*Sumpſerunt artes hac tempeſtate decorem,*
*Nullaque non melior quam prius ipſa fuit.*

Or

Or make the same judgement of our age as *Symmachus* did of his own, *Habemus saeculum virtuti amicum, quo nisi optimus quisque gloriam parit, hominis est culpa, non temporis.* From hence we may infer, that it would be a fault unpardonable in one who professes to store a Library, not to place in it *Piccolomini, Zabarell, Achillinus, Niphus, Pomponacius, Licetus, Cremoninus,* next the old Interpreters of *Aristotle*; *Alciat, Tiraqueaneus, Cujas, du Moulin,* after the *Code* and *Digest*; the sum of *Alexander of Hales,* and *Henry of Gaunt,* next that of *S. Thomas*; *Clavius, Maurolicus* and *Vieta* after *Euclide* and *Archimedes*; *Montague, Charon, Verulam,* next to *Seneca* and *Plutarch*; *Fernelius, Sylvius, Fusthius, Cardan,* next to *Galen* and *Avicen*; *Erasmus, Casaubon, Scaliger, Salmasius,* next to *Varro*; *Commines, Guicciardin, Sleiden,* next to *Titus Livius* and *Cornelius Tacitus*; *Arioste, Tasso, du Bartas,* next to *Homer* and *Virgil*, and so consequently of all the Modern most famous and renouned Authours; since if the capricious *Boccalini* had undertaken to ballance them with the Antients, he had haply found a great many of them more inconsiderable, and but very few which do at all surpass them.

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The ſecond Maxime, and which haply will not leſs ſeem a *Paradox* than the firſt, is directly contrary to the opinion of thoſe who eſteem of Books onely as they are in price and bulk; and who are much pleaſed, and think themſelves greatly honoured, to have *Toſtatus* in their Libraries, becauſe it is in fourteen Volumes; or a *Salmeron*, becauſe there are eight; neglecting in the mean time, to procure and furniſh themſelves with an infinity of little Books, amongſt which there are often found ſome of them ſo rarely and learnedly compoſed, that there is more profit and contentment to be found in reading them, than in many others of thoſe rude, heavy, indigeſted and ill poliſhed maſſes, for the moſt part; At leaſt, ſo true is that ſaying of *Seneca*, *Non eſt facile inter magna non deſipere*; and that which *Pliny* ſaid of one of *Cicero's* Orations, *M. Tullii Oratio fertur tima quæ maxima*, cannot be applyed to theſe monſtrous and Gigantine Books; as in effect it is almoſt impoſſible, that the wit ſhould alwayes remain intent on theſe great works, and that the heaps and grand confuſion of things that one would ſpeak choak not the fancy, and too much confound the ratiocination; whereas on the con-

6. quæſt. nat. cap. 18. Plinius

contrary, that which ought to make us eſteem ſmall Books, which nevertheleſs treat of ſerious things, or of any noble and ſublime ſubject, is, that the Authour of them does perfectly command over his ſubject, as the Workman and Artiſt does over his matter; and that he may chew, concoct, digeſt, poliſh and form it according to his fancy, then thoſe vaſt collections of ſuch great and prodigious Volumes, which for this cauſe are oftentimes but the *Panſpermia*, *Chaos*'s and Abyſſes of Confuſion;

Ovid. 1. Metamorph.

*---- rudis indigeſtaque moles,*
*Nec quicquam niſi pondus iners congeſtaque eodem,*
*Non bene junctarum diſcordia ſemina rerum.*

And hence it is that there reſults a ſucceſs ſo unequal, as may be obſerved between the one and the other; for example, 'twixt the *Satyrs* of *Perſius* and *Philelphius*; the Examen of Witts of *Huarto*, and that of *Zara*; the Arithmetick of *Ramus*, and that of *Forcadel*; *Machiavels* Prince, and that of more than fifty other Pedants; The Logick of *du Moulin*, & that of *Vallius*; The Annales of *Voluſius*, and the Hiſtory of

of *Saluſt*: *Epictetus* Manuel, and the moral Secrets of *Loriotus*; The works of *Fracaſterius*, and an infinite of Philoſophers and Phyſicians; ſo true is that which *S. Thomas* has well ſpoken, *Nuſquam ars magis quam in minimis tota eſt*; and what *Cornelius Gallus* was wont to pro[illegible] himſelf, of hsi ſmall Elogies;

*Nec minus eſt nobis per pauca volumina famæ,*
*Quam quos nulla ſatis Bibliotheca capit.*

But that which on this encounter makes me moſt to admire, is, that ſuch perſons ſhould neglect the Works and Opuſcles of ſome Authour whilſt they remain ſcattered and ſeparated, which afterwards burn with a deſire to have them when they are collected and bound together in one Volume: Such will neglect (for example) the Oration of *James Criton*, becauſe they are not to be found Printed together, who will nevertheleſs be ſure to have thoſe of *Raymondus*, *Gallitius*, *Nigronius*, *Bencius*, *Perpinianus*, and divers other Authours in his Library; not that they are better, or more diſert and eloquent than thoſe of this learned *Scotchman*; but becauſe they are to be found in certain Volumes bound up toge-

together: Certainly, ſhould all little Books be neglected, there were no reckoning to be made of the *Opuſcles* of *S. Auguſtin*, *Plutarchs Morals*, the Books of *Galen*, nor of the greateſt part of thoſe of *Eraſmus*, of *Lipſius*, *Turnebus*, *Mazaultius*, *Sylvius*, *Calcagninus*, *Franciſcus Picus*, and many like Authours; no more than of thirty or fourty minor Authours in *Phyſick* and *Philoſophy*, the beſt, and moſt antient amongſt the *Greeks*, and of divers other amongſt the *Divines*; becauſe they have all of them been divulged ſeparately, and apart, one after another, and in ſo ſmall Volumes, that the greateſt of them do not frequently exceed half an Alphabet: And therefore, ſince one may unite under one Cover, that which was ſeparate in the impreſſion, conjoyn with others what would be loſt being alone, and in effect we may meet an infinity of matters which have never been treated of but in theſe little Books onely, concerning which it may rightly be ſaid, as *Virgil* does of Bees,

4. Georg. *Ingentes animos angusto in corpore verſant;*

It appears to me to be very expedient, that we ſhould draw them out of their Stalls

Stalls and old Magazines, and from all places wherever we encounter them, to bind them up with thoſe which are of the ſame Authour, or treat of the ſame matter, to place them afterwards in our Libraries, where I aſſure my ſelf they will make the induſtry and diligence of thoſe *Eſculapius's* to be admir'd, who are ſo well skill'd to joyn and reaſſemble the ſcattered and ſeparated members of thoſe poor *Hippolitus's*.

The third (which at firſt appearance one would conceive to be contrary to the firſt) does in particular combat the opinion of thoſe who are ſo wedded and beſotted to all new Books, that they totally neglect, and make no eſteem, not onely of all the Antients, but of the Authours which have had the vogue, & appeared flouriſhing and renouned ſince ſix or ſeven hundred years; that is to ſay, ſince the age of *Boetius*, *Symmachus*, *Sydonius*, and *Caſſiodorus*, down to that of *Picus*, *Politianus*, *Hermolaus*, *Gaza*, *Philelphus*, *Pogius*, and *Trapezontius*; ſuch as are divers *Philoſophers*, *Divines*, *Juriſconſults*, *Phyſitians* and *Aſtrologers*, who by their black and *Gothick* impreſſions diſguſt our moſt delicate ſtudents of this age, not ſuffering them ſo much as to caſt an eye upon

upon them, but with a bluſh, and to the diſdaining of thoſe who compoſed them: All which properly proceeds from hence, that the ages or thoſe witts which then appeared, have had [redacted] *Genius's* and different inclinations; not ſong harping upon the ſame ſtring of like ſtudy or affection to the Sciences; or having nothing ſo aſſured as their viciſſitude & change; as in effect we ſee, that immediatly after the birth of the *Chriſtian Religion* (not to take things any higher) the Philoſophy of *Plato* was univerſally followed in the Schools; and the greater part of the *Fathers* were *Platoniſts*: and ſo continued till *Alexander Aphrodiſeus* gave it a forceable juſtle to inſtal that of the *Peripateticks*, and traced the way to the *Greek* and *Latine* Interpreters, who were ſo wedded to the Explication of *Ariſtotles* Text, that a man ſhould yet erre in it without much benefit, if the *Queſtions* and *Scholaſticks* introduced by *Abelardus* had not put themſelves *amongſt the Rankes*, to domineer over all, with the greateſt and moſt univerſal approbation, that was ever given to any thing whatſoever; and that for the ſpace of about five or ſix ages, after which, the *Hereticks* did recal us to the interpretation of the *Holy Scriptures*;

and

and occaſioned us to read the *Bible* and the *Holy Fathers*, who had continually been neglected amidſt theſe *Ergotiſmes*; and in purſuite whereof Controverſie comes now in requeſt as to what concerns *Theologie*, and the *Queſtionaries* with the *Novators*, who build upon new Principles, or elſe reeſtabliſh thoſe of the antients, *Empedocles*, *Epicurus*, *Philolaus*, *Pythagoras*, and *Democritus*, for Philoſophy. The reſt of the Faculties being not exempted from like alterations; amongſt which, it has evermore been the cuſtom of the Witts who follow theſe violences and changes, as the Fiſh do the Tyde, to think no more of what they have once quitted; and to ſpeak raſhly with the Poet *Calphurnius*,

*Vilia ſunt nobis quæcunque prioribus annis* [Eclog. 7.]
*Vidimus, & ſordet quicquid ſpectavimus olim.*

Inſomuch as the greateſt part of good Authours, by this means, remain *on the ſands*, abandon'd and neglected by every man; whilſt our new *Cenſors* or *Plagiaries* poſſeſſe their places, and enrich themſelves with their ſpoils. And it is in earneſt a very ſtrange and unreaſonable thing, that we ſhould follow and approve (for exam-

ple) the Colledges of *Conimbre* and *Suarez* in *Philosophy*, and should come to neglect the works of *Albertus Magnus*, *Niphus*, *Ægidius*, *Saxonia*, *Pomponacius*, *Achillinus*, *Hervæus*, *Durandus*, *Zimares*, *Buccaferrus*, and a number of the like, out of which all the great Books which we now follow, are for the most part compiled and transcribed word for word: That we should have an incomparable esteem of *Amatus*, *Thrivierus*, *Capivaccius*, *Montanus*, *Valesius*, and almost of all the modern *Physitians*, and be ashamed to furnish our Libraries with § Books of *Hugo Senensis*, *Jacobus de Forlivio*, *Jacobus de Valescus*, *Gordonus*, *Thomas*, *Dinus*, and all the *Aviceniſts*, who have really followed the *Genius* of their Age, rude and dull as to what concerned the barbarity of the *Latine* tongue; but who have yet so far penetrated into the profundities of Physick, according to *Cardans* own confession, that divers of our modern for want of sufficient resolution, constancy, and assiduity to pursue and imitate them, are constrained to make use of some of their Arguments to reveſt them *a la mode*, and make their braggs and parade, whilst they themselves dwell onely upon the topps of flowers, and superficial language, or without advancing farther,

*De-*

*Decerpunt flores, & ſumma cacumina captant.*

What ſhall we then ſay, that *Scaliger* and *Cardan*, two of the greateſt perſonages of the laſt age, conſenting both in the ſame point concerning the [illegible] of *Richard Suiſſet*, otherwiſe called the *Calculator*, who lived within theſe three hundred years, to place him in the rank of ten of the rareſt witts that ever appeared; whilſt we are not able to find his works in all the moſt famous Libraries? And what hope is there that the Sectators of *Occham* Prince of the *Nominals*, ſhould eternally be deprived of once ſeeing his works, as well as all *Philoſophers*, thoſe of the great and renouned *Avicen*? In earneſt, me thinks that it is wholly for want of judgement in the choyce and cognizance of Books, to neglect all theſe Authours, which are ſo much the more to be ſought after, as they are more rare and may hereafter challenge the place of *Manuſcripts*; ſince we have almoſt loſt all hopes that they ſhould ever be printed. *Lib. 16. de Subtil. Exercitat. 324. 340.*

Finally, the fourth and laſt of theſe *Maximes* concerns onely the choice and election, which one ought to make of *Manuſcripts*, in oppoſition to that cuſtome re-

ceiv'd and introduced by many, from the great reputation of our present *Criticks*, who have taught and accustom'd us to make more account of one *Manuscript* of *Virgil*, *Suetonius*, *Persius*, *Terence*, or some others amongst the old Authours, than of those gallant persons who have never yet been either seen, or printed; as if there were any likelyhood that men should presently pursue the capriciousness, imaginations or cheats of these modern *Censurers* and *Grammarians*, which uselesly apply the flower of their age in forging of empty conjectures, and *begging* the corrections of the *Vatican*, to alter, correct or supply the Text of some Authour, who hath haply already confirmed the labour of ten or twelve men, though one might very easily be without it.

Or that it were not a miserable thing, and worthy of commiseration to suffer to be lost and rot amongst the hands of some ignorant possessors; the elucubrations and labours of an infinity of great personages, who have sweat and wrought perhaps all their lives long, to impart us the knowledge of something that was never known before, or elucidated some profitable and necessary matter; And yet nevertheless, the

the example of these *Censors* hath been such, and their authority so strong and forceable, that notwithstanding the disgust which *Robortel* and others amongst them hath given us; nay, even of these *Manuscripts* themselves; yet have they so far bewitched the world in search of them, that they are the onely things now in requeſt, and judged worthy of being placed in our Bibliotheques.

*Lib. de ratione corrigendi veteres auctores.*

*Tanta eſt penuria mentis ubique,*
*In nugas tam prona via eſt!*

*Palinger. Lib 3. Zodiaci.*

And therefore, since it is the very Essence of a Library, to have a great number of *Manuscripts*; because they are at present in most esteem, and less vulgar; I conceive, my Lord, with respect to your better judgement, that it would be extreamly requisite for you to pursue as you have begun, in furnishing your Library with such as have been composed *clearly*, and full, upon any gallant subject, conformable to those which you have already made search of, not onely here; but at *Constantinople*, and whatsoever is to be obtain'd of many other Authours Antient and Modern, specified by *Neander*, *Cardan*, *Gesner*, and all

*In præfat. Gram. lib. 17. de Varier. in Bibliot.*

the Catalogues of the best Libraries; and not of all those Copies of Books which have been already printed, and which at best are onely capable to assist us with some vain and trifling conjectures: and yet it is not my intention that men should undervalue and neglect all these kind of Books, as well knowing by the example of *Ptolomy*, what esteem one should alwayes have of *Autographes*, or of those two sorts of *Manuscripts* which *Robortel* (in relation to *Criticism*) prefers before all others.

*Lib. de ratione corrigendi veteres autores.*

Lastly, to close this point concerning the quality of Books, I add, that, as well concerning Books of this sort, as printed ones, you must not onely observe the aforesaid circumstances, and choose them accordingly; as for instance, be the question about *Bodins République*, to infer that he ought to be had, because the Authour has been the most famous and renounced of his age, and who amongst the moderns has first treated on this subject, that the subject is exceedingly necessary, and in much request in the times wherein we live, that the Book is common, translated into several tongues, and printed almost every five or six years; but this we are also to observe, *viz.* to buy the Book, if the Authour

thour be good, though the matter it ſelf be but vulgar and trivial; or, when the ſubject of it is difficult and little known, though the Authour thereof be not much eſteemed; and thus practiſe a World of other *Rules*, as upon occaſion we encounter them, ſince it were impoſſible to reduce them to an Art or Method; which makes me conceive ſuch a man worthily to acquit himſelf of ſuch a charge, who has not a *perverted* judgement, temerarious, ſtuft with extravagances, and preoccupied with theſe childiſh opinions, which excite many perſons to deſpiſe and ſuddenly to reject whatſoever is not of their own [illegible], as if every one were obliged to govern himſelf according to the caprices of their fantaſies, or as if it were not the duty of a diſcreet and prudent man, to diſcourſe of all things indifferently, and never to judge according to the eſteem which both one or the other admits of them, but rather conformable to the ſentiment which we ought to have in reſpect of their proper nature and uſe.

## CHAP. V.

### *By what Expedients they may be procured.*

HAving now, my Lord, ſhewed by theſe three firſt Points, what one ought to purſue to inform himſelf in the erecting of a Library; with what quantity of Books it is expedient to furniſh it, and of what quality they ought to be choſen: That which now enſues, is to enquire, by what means a man may procure them, and what we are to do for the progreſs and augmentation of them: Upon all which, I ſhall truly affirm, that the firſt precept which is to be given on this ſubject, is, that a man ſtudiouſly preſerve thoſe which are acquired, and that he yet obtain new ones every day; not ſuffering any to be loſt or embezled at any hand. *Tolerabilius enim eſt, faciliuſque* (ſayes *Seneca*) *non acquirere, quam amittere, ideoque lætiores videbis quos nunquam fortuna reſpexit, quam quos deſeruit.* Add, that 'twill never be this way to augment much, if that which you have collected with ſo much pains and induſtry, come to be loſt, and

to

to periſh for want of care: And therefore *Ovid* and the wiſeſt men had reaſon to ſay, that it was no leſs vertue to preſerve a thing well, than to acquire it ſo: *Nec minor eſt virtus quam quærere parta tueri.*

The ſecond is, that we neglect nothing which is worth the reckoning, and which may be of uſe, be it either to our ſelves or others; ſuch as are *Libels*, *Placarts*, *Theſes*, *Fragments*, *Proofs*, and the like, which one ought carefully to unite, and gather according to y Titles, and ſubjects of which they treat; becauſe it is the onely expedient to render them conſiderable, and ſo order it, *Ut quæ non proſunt ſingula, juncta juvent.* Otherwiſe, it ordinarily comes to paſs, that whilſt we deſpiſe theſe little Books, which appear onely as meare baubles, and pieces of no conſideration, we happen to loſe a world of rare collections, and ſuch as are ſometimes the moſt curious pieces of the whole Library.

The third may be deduced from the means that were practis'd by *Richard de Bury* Biſhop of *Durham*, great *Chancellour* and L. *Treaſurer* of *England*, which conſiſts in publiſhing and making known to every body the affection which we have to Books, and the extraordinary deſire which

we

we have to erect a Library; for this being once divulged and communicated, it is certain, that if he who designes it be in sufficient credit and authority to do his friends pleasure; there will not be a man of them but will take it for an honour to present him with the most curious Books that come into his hands; and that will not voluntarily admit him into his Study, or in those of his friends; briefly, who will not strive to aid and contribute to his intention all that he can possibly? as it is very well observed by the same *Richard de Bury*, in these proper terms, which I therefore the more willingly transcribe, because his Book is very rare, and of the number of those which are lost through our neglect. *Succedentibus* (sayes he) *prosperis, Regiæ majestatis consecuti notitiam, & in ipsius acceptati familia, facultatem suscepimus ampliorem, ubilibet visitandi pro libitu, & venandi quasi saltus quosdam delicatissimos, tum privatas, tum communes, tum regularium, tum sæcularium Bibliothecas:* and a little after, *Præstabatur nobis aditus facilis, regalis favoris intuitu, ad librorum latebras libere perscrutandas, amoris quippe nostri fama volatilis jam ubique percrebuit, tantumque librorum & maxime veterum ferebamur cupiditate*

*Philobiblii cap.* 8

*tate langueſcere, poſſe vero quemliket per quaternos facilius quam per pecuniam adipiſci favorem. Quamobrem cum ſupradicti Principis auctoritate ſuffulti poſſemus obeſſe & prodeſſe, proficere & afficere vehementer tam majoribus quam puſillis, affluxerunt loco Enceniorum & munerum, locoque donorum & jocalium. Cœnulenti quaterni, ac decrepiti Codices noſtris tam aſpectibus quam affectibus pretioſi, tunc nobiliſſimorum Monaſteriorum aperiebantur armaria, reſerabantur ſcrinia, & ciſtulæ ſolvebantur*, &c. To which he yet adjoyns, the ſeveral Voyages which he made himſelf in quality of *Ambaſſador*, and the great number of learned, and curious perſons, whoſe labour and induſtry he made uſe of in this reſearch; and what yet induces me to believe that theſe practiſes would have ſome effect, is, that I know a perſon, who being curious of *Medalls*, *Pictures*, *Statues*, *Intaglia's*, and other *Cabinet* pieces, hath collected by this ſole induſtry, above twelve hundred pounds worth, without ever having diſburſed four. And in earneſt, I hold it for a *Maxime*, that every civil and good natur'd man, ſhould alwayes ſecond the laudable intentions of his friends, provided they be not prejudicial to his own: So that he that has *Books*,

*Medalls*,

*Medalls*, *Pictures*, which come to him by chance, rather than out of affection to them, may easily be perswaded to accommodate such of his friends [redacted] he knows to desire, and is curious of them. I shall willingly add to this third Precept, the craft which *Magistrates* and persons of authority may practise, and exercise by means of their dignities: but I would not more nakedly explicate it, than by the simple narration of the Strategem which the *Venetians* made use of, to obtain the best *Manuscripts* of *Pinellus* immediately after his decease; for upon the advice which they had, that they were about to transport his Library from *Padua* to *Naples*, they suddenly dispatched one of their *Magistrates*, who seised upon a hundred Bales of Books, amongst which there were fourteen of them that contain'd *Manuscripts*, and two of them above four hundred *Commentaries* on all the affairs of *Italy*; alledging for their reasons, that though they had permitted the defunct *Seigneur Pinelli*, in regard of his condition, his design, his laudable and reproachless life, and principally, the friendship which he ever testified towards the *Republique*, to have Copies of their *Archives*, and *Registers* of their affairs; yet it

it was neither fit nor expedient for them, that ſuch pieces ſhould come to be divulged, diſcovered and communicated after his death; whereupon at the inſtance of the Heirs and Executors of the *Teſtament*, who were powerful and authoriſed, they retained onely two hundred of theſe *Commentaries*, which were placed in a Chamber apart, with this inſcription, *Decerpta hæc Imperio Senatus e Bibliotheca Pinelliana.*

The fourth is, to retrench and cut off all the ſuperfluous expences, which many prodigally and to no purpoſe beſtow upon the binding and ornaments of their Books, and to employ it in purchaſing ſuch as they want, that ſo they may not be obnoxious to that cenſure of *Seneca*, who handſomly reproaches thoſe, *Quibus voluminum ſuorum frontes maxime placent titulique*; and this the rather, for that the binding is nothing but an accident and form of appearing, without which (at leaſt ſo ſplendid and ſumptuous) Books become altogether as uſeful, commode and rare; it becoming the ignorant onely to eſteem a Book for its cover; ſeeing it is not with Books, as it is with men, who are onely known and reſpected for their robes and their clothes, ſo that it is a great deal better, and more ne-

*De tranquill.*

ceſſary;

ceſſary, for example, to have a good quantity of Books, well and ordinarily bound, than to have a little Chamber or Cabinet full of waſhed, gilded, ruled, and enriched with all manner of neity; lux and ſuperfluity.

The fifth concerns the buying of them, and that may be divided into four or five Articles; ſuitable to the ſeveral expedients which may be obſerved in the practiſe. Now, amongſt theſe, I ſhould willingly ſet down for the firſt, the ſpeedieſt, eaſie and advantagious of all the reſt, that which is made by the acquiſition of ſome other entire and undiſſipated Library. I call it prompt, and ſpeedy; becauſe that in leſs than a dayes time one may have a goodly number of Books curious and learned, which one ſhall not be able to amaſs and collect together during a mans whole life. I call it facil, becauſe one ſpares both the pains and the time which would be conſumed in purchaſing them ſeparately; In fine, I name it advantagious, becauſe, if the *Libraries* which we buy be good and curious, they ſerve to augment the credit and reputation of thoſe who are enriched by them; whence we ſee that *Paſſevinus* ſo much eſteems that of *Cardinal de Foyeuſe*, for

for that it was composed of three others, one whereof had been *Monsieur Pithews*, and for that all the most renouned Libraries have received their augmentation in this manner; as for instance, that of *S. Mark* at *Venice* by the donation of Cardinal *Bessarion's*; that of the *Escurial* by that great one which *Hurtado de Mendoza* had collected; The *Ambrosian* of *Milan*, by the ninety Bales which were added to it at once by that one sole naufrage and ruine of *Pinelli's*; that of *Leyden*, by above two hundred Manuscripts in the Oriental Languages, which *Scaliger* bequeathed to it by his *Testament*; and finally, that of *Ascanius Colomna*, by that incomparable one which Cardinal *Sirlettus* left it; whence I conjecture, my Lord, that yours cannot but one day emerge one of the most famous and renouned amongst the greatest, by reason of that of your Fathers, which is already so famous and universally known from the relation which has been left to posterity by *La Croix*, *Fauchet*, *Marsillius*, *Taruebus*, *Passeratius*, *Lambinus*, and by almost all the gallant persons of that strain, who have not been mindfull of the benefit and instructions which they have received of them.

After all which, me thinks, the means which

which neareſt approaches to this firſt, is, to rummage and often to reviſite the ſhops of frippery *Bookſellers*, and the old *Stores* and Magazines as well of Books bound up, as of thoſe which have ſo long remained in waſte ſheets, ſo many years, that there are many, not much knowing and verſed in this kind of ſearch, who conceive they can be of no other uſe then to hinder.

*Ne toga cordivis, ne penula deſit olivis,*

albeit we often encounter very excellent Books amongſt them, and that (the expence well managed) one may chance to purchaſe more for ten crowns, than one can otherwiſe buy for fourty or fifty, ſhould one take them in ſeveral places and pieces; provided nevertheleſs, a man have a ſufficient ſtock of care and patience, conſidering that one cannot ſay of a Library what certain Poets ſaid of our City,

*Quo primum nata eſt tempore, magna fuit:*

It being impoſſible ſo ſpeedily to accompliſh a thing, of which *Solomon* tells us there is no end; *Libros enim faciendi non erit finis*; and to the finiſhing whereof, though

*Monſieur*

*Monſieur Thuanus* has laboured twenty years, *Pinelli* fifty, and divers others all their lives long, yet are you not to believe, that they are arrived to that utmoſt perfection which were to be wiſhed one might attain to, in point of a Library.

But ſince it is neceſſary for the growth and augmentation of ſuch a piece, to furniſh it diligently with all the new Books of merit and conſideration that are printed in all parts of *Europe*; and that *Pinelli* and the reſt have for this purpoſe entertain'd correſpondency with an infinite number of friends, ſtrangers, and forreign Merchants; It would be very expedient, to put the ſame in practice, or at leaſt, to make choice of two or three rich *Merchants* knowing and experienced in their vocation, who by their various intelligences, and voyages, might furniſh us with all kinds of novelties, and make diligent perquiſition of what ever we demand by *Catalogues*; which thing it is not ſo neceſſary to practiſe for old Books, foraſmuch as the ſureſt expedient to ſtore ones ſelf good cheap with them, is, to ſeek for them indifferently amongſt the *Stationers*, amongſt whom the length of time, and various occaſions is us'd to diſperſe and ſcatter them.

I will not yet infer, for all the good husbandry which we have proposed above, that it is not sometimes necessary to exceed the limits of this *Oeconomy*, to purchase at extraordinary prices some certain Books that are very rare, and which one shall hardly get out of their hands who understand them, but by this onely means. But the temper which is to be observed in this difficulty, is, to consider that *Libraries* are neither built nor esteemed but for the service and benefit which one may receive from them, and therefore one should neglect such Books & Manuscripts as are only valuable in respect of their *Antiquity*, *figures*, *paintings*, *binding*, and other weak considerations; Such as *were the Froissard*, which certain Merchants would have sold not long since at three hundred Crowns; The *Bocace* of the unfortunate Nobles, which was estimated at a hundred; The *Missal* and *Bible* of *Guinart*; the *Howres*, which they are wont to say was inestimable for its curious figures and coopartiments, The *Titus Livius*, and other Historians in *Manuscripts* & painted in *miniature*; *Chinese* and *Japan* Books, such as are drawn in *Purchment*, stained Paper, of extream fine Cotton, and with large Margents, and

several

ſeveral others of the like ſtuff; to employ the great ſums which they coſt, upon Volumes more uſeful in a Library than all theſe we have mentioned, or ſuch as reſemble them, which ſhall never make the paſſionate Collectors of them ſo much eſteemed, as was *Ptolomeus Philadelphus* for giving fifteen talents for the works of *Euripides*; *Tarquinius*, who bought the three Books of *Sibyll*, at as great a price as would have purchaſed all the nine; *Ariſtotle*, who gave threeſcore and twelve thouſand *Seſterces* for the works of *Speuſippus*; *Plato*, who employed a thouſand *denarii* for thoſe of *Philolaus*; *Beſſarius*, who bought thirty thouſand Crowns worth of *Greek* Books; *Hurtado de Mendoza*, who procured a great Ships fraight, out of the *Levant*; *Picus Mirandula*, who expended ſeven thouſand Crowns in *Hebrew Manuſcripts*, *Chaldean*, and others; and in brief, that King of *France* who engaged his Gold and Silver Plate to have a Copy of [illegible], a Book belonging to the Library of the Phyſitians of this City, as it is teſtified at large in the antient *Patent* and Regiſters of their Faculty.

To theſe I add, that it would be expedient alſo to know of the [illegible] and

Heirs of several gallant persons, whether they have not left some *Manuscripts* which they would part withall, seeing it frequently comes to pass, that the greatest number of them never print half of their works; being either prevented by their death, or hindred by the expence, the apprehension of many censures and judgements, the fear of not coming well off, the liberty of their discourse, their modesty, and other the like reasons which have depriv'd us of many Books of *Postellus*, *Bodin*, *Marsillius*, *Passeratius*, *Maldonat*, &c. whose *Manuscripts* are frequently lighted upon in particular mens studies, or in Booksellers shops. In like manner also ought one to know from year to year, what *Tracts* the most learned *Regents* of the neighbouring *Universities* are to read, as well in their publique Classes, as in particular, thereby to procure Copies to be written; and by this means easily obtain a world of pieces, as good and estimable as are many *Manuscripts* which are dearly bought for their age and antiquity; for instance, the Treatise of the *Druides* of *M. Marsillius*; The History and Treatise of the French Magistrates of *M. Grangier*; The *Geography* of *M. Belurgey*; the sundry writings

writings of *M. M. Dautruy*, *Hambert Seguin*, of *du Val*, of *Artis*; and in a word, of the most renouned Professors of all *France*.

Finally, one that had as great an affection for Books as the *Sieur Vincentius Pinelli*, may also, as he did, visit the Shops of those who often buy old Papers or Parchments, to see if there nothing chance into their hands that may be worthy the collection for a Library; And in truth, we should be much encouraged in this particular, by the example of *Pogius*, who found *Quintilian* upon the Counter of a *Cooks shop*, during the time that he was at the *Councel* of *Constance*, as also by that of *Papirius Massonius*, who encountred *Agobardus* in a Stationers shop, who was ready to cover his Books with it; and of *Asconius*, which has been given to us by a like chance: But forasmuch, nevertheless, that this expedient is as extraordinary as is their affection who make use of it; I shall rather choose to leave it to their discretion, than prescribe it as a general and necessary rule.

## CHAP. VI.

### *The Disposition of the place where they should be kept.*

THis consideration of the place which ought to be made choice of to erect and establish a Library in, would well take up as long a discourse as any of the precedent, could the Precepts which one might give be executed with as much facility, as those which we have already deduced and explicated above: but, forasmuch as it onely appertains to those who would build places expressly for this purpose, precisely to observe all the rules and circumstances which depend on the *Architecture*, many particularities being necessarily obliged to submit to the divers shapes of their dwellings, to place their Library as conveniently as they can; and to speak seriously, I conceive it the sole occasion which has perswaded *Architects* to add nothing to what *Vitruvius* has said thereupon. Howbeit, not to publish this advice lame and imperfect, I shall offer you my opinion in short, to the end that every body may make use of it according to his power,

or

or as he ſhall judge it to his liking.

As to what concerns then the ſituation, where one would build, or chooſe a place convenient for a Library, it ſeems that this common ſaying

*Carmina ſeceſſum ſcribentis & otia quærunt,*

would oblige us to take it in a part of the houſe the moſt retired from the noiſe and diſturbance, not onely of thoſe without, but alſo of the family and domeſticks; diſtant from the ſtreets, from the kitchin, the common hall, and like places; to ſituate it (if poſſible) within ſome ſpacious Court, or [illegible] Garden, where it may enjoy a free light, a good and agreeable proſpect; the air pure, not near to marſhes, ſinks or dung-hills, and the whole diſpoſition of its edifice ſo well conducted and ordered, that it participate of no kind of indecorum or apparent incommodity.

Now to accompliſh this with more pleaſure, and leſſe pain, it will be alwayes fit to place it in the middle ſtages, to avoid the dampneſs of the ground, which engenders mouldineſs, and is a certain rottenneſs that does ataque Books inſenſibly, and that the Garrets and Chambers above may pre-

ſerve it from intemperatures of the air; as thoſe whoſe roofs are low quickly reſent the incommodity of the rain, ſnow, and heats; Which if there be no means eaſily to avoid, yet ought one at leaſt to be careful that they aſcend to them by four or five ſteps, as I have obſerved in the *Ambroſian* at *Milan*; and the higher the better, and that as well in reſpect of its beauty, as to avoid the ſtore named inconveniences; otherwiſe, the place being humid, and ill ſituated, you muſt of neceſſity have recourſe to mats or tapiſtries, to line the walls withall, and to the ſtove or chimney, in which nothing muſt be conſumed ſave wood, which will burn without ſmoke, to heat and dry the room during the winter, and other wet ſeaſons of the year.

But all theſe difficulties and circumſtances are nothing to thoſe which are to be obſerved for the giving light, and conveniently placing the windows of a Library, as well for being of ſo great importance, that it be fully illuminated to the very farthеſt corners, as in reſpect likewiſe of the ſeveral natures of the winds which ordinarily blow, and which produce effects as different as are their qualities and the places through which they paſs; upon which,

I ſay,

I ſay, there are two things to be obſerved; the firſt, that the *tranſum* and the windows of the Library (if they muſt be through-lights) be not diametrically oppoſite, unleſs thoſe onely which give day to ſome table; that ſo the lights paſſing not *through*, the place be ſufficiently ſupplyed. The ſecond, that the principal overtures be alwayes placed towards the *Eaſt*, as well becauſe of the early light which the Library may receive in the morning, as in reſpect of the winds which ſpire from that quarter, which for being hot and dry of nature, do wonderfully attemper the air, fortifie the ſenſes, ſubtilize the humors, depure the ſpirits, preſerve a good conſtitution, correct the bad, and in a word, are very healthy and ſalubrous: whereas on the contrary, thoſe which blow from the *Weſt* are more troubleſom and noxious, and the *Meridional* more dangerous than all the reſt, for that being hot and moiſt they diſpoſe things to corruption, thicken the air, nouriſh wormes, engender vermine, foment and create ſickneſſes, diſpoſing us to new ones; whence that of *Hippocrates*, *Auſtri auditum hebetantes, Caliginoſi, caput gravantes, pigri, diſſolventes*; for that they fill the head with certain vapors

and

humidities which cloud the ſpirits, relax the nerves, obſtruct the conduits, obſusk the ſenſe, and render us dull and almoſt unfit for all ſorts of actions; Therefore, in defect of the firſt, you ſhould have recourſe to the *ſeptentrionall*, and which by reaſon of their qualities, cold, and drye, ingenders no humidity, and do well conſerve both the Books and Papers.

## CHAP. VII.

### *Of the Order which it is requiſite to aſſign them.*

THe ſeventh point, and which ſeems abſolutely neceſſary to be treated of after the precedent, is that of the *Order* and *Diſpoſition* which Books ought to obſerve in a *Library*; for without this, doubtleſs, all inquiring is to no purpoſe, and our labour fruitleſs; ſeeing Books are for no other reaſon laid and reſerved in this place, but that they may be ſerviceable upon ſuch occaſions as preſent themſelves; Which thing it is notwithſtanding impoſſible to effect, unleſs they be ranged, and diſpoſed according to the variety of their ſubjects, or in ſuch other ſort, as that they may

may easily be found, as soon as named. I affirm, moreover, that without this Order and disposition, be the collection of Books whatever, were it of fifty thousand Volumes, it would no more merit the name of a *Library*, than an assembly of thirty thousand men the name of an *Army*, unlesse they be martialled in their several quarters, under the conduct of their Chiefs and Captains; or a vast heap of stones and materials, that of a *Palace* or a house, till they be placed and put together according to rule, to make a perfect and accomplished structure. And just as we see Nature, *Quæ nihil unquam sine ordine meditata est vel effecit*, does govern, entertain, and conserve, by this onely way, so great a diversity of things, without the use whereof we could not sustain and preserve our bodies; so ought we to believe, that to entertain our spirit, it is fit that the objects and things which it makes use of, be in such sort disposed, that it may alwayes and at pleasure discern the one from the other; draw, and separate them at his fantasie, without labour, without pains, without confusion. Which yet it could never accomplish in the affairs of Books, if one should range them by a design of a hundred

*Aristot. Politic.*

dred Presses, as *la Croix du Maine* propo-ses towards the conclusion of his *French Bi-bliotheque*; or the *Caprices* which *Julius Ca-millus* expoſes in the *Idea* of his *Theatre*; and much leſs yet, ſhould one purſue the triple diviſions which *John Mabun* infers from theſe words of the *Pſalmiſt*, *Diſcipli-nam, bonitatem, & ſcientiam doce me*, for the diſtribution of all ſorts of Books under the three *Claſſes*, and principal heads of *Mo-rals*, of the *Sciences*, and of *Devotion*; For as the Eele eſcapes, by being too hard preſſed, that *Artificial Memory* ſpoils and perverts the natural, and that we frequent-ly fail of accompliſhing many affairs, by crouding them with too many circumſtan-ces and precautions; ſo is it certain, that it would be extreamly difficult for any ſpi-rit, to regulate, and accuſtom it ſelf to this Oeconomy, which ſeems not to have any other ſcope but to torture and eternal-ly crucifie the Memory, under the Thorns of thoſe frivolous *Punctilios* and *Chymerick* ſubtilties; ſo far is it from rendring us the leaſt aid, and verifie the ſaying of *Cicero*, *Ordo eſt maxime qui memoriæ lumen aſſert.* And therefore making no more eſteem of an order that can onely be followed by an Author, which will not be underſtood,

2. de Orat.

I con-

I conceive that to be alwayes the beſt which is moſt facil, the leaſt intricate, moſt natural, practiſed, and which follows the Faculties of *Theologie*, *Phyſick*, *Juriſprudence*, *Mathematicks*, *Humanity*, and others, which ſhould be ſubdivided each of them into particulars, according to their ſeveral members, which for this purpoſe ought to be reaſonably well underſtood by him who has the charge of the Library; as for example, in *Divinity*, you ſhould ever place the *Bibles* firſt, according to the order of the tongues, next *theſe*, the *Councells*, *Synods*, *Decrees*, *Canons*, and all that concerns the *Eccleſiaſtical conſtitutions*; foraſmuch as they retain the ſecond place of authority amongſt us; After theſe, the *Fathers*, *Greek* and *Latine*; then the *Commentators*, *Scholaſticks*, *Mix'd Doctors*, *Hiſtorians*, and finally, the *Heretiques*. In *Philoſophy*, to begin with that of *Triſmegiſtus* as the moſt antient, follow by that of *Plato*, of *Ariſtotle*, of *Raymondus Lullius*, *Ramus*, and finiſh with the *Novators*, *Teleſius*, *Patricius*, *Campanella*, *Verulamius*, *Gilbert*, *Jordanus Brunus*, *Gaſſendus*, *Baſſonus*, *Gomeſius*, *Carpenter*, *Gorleus*, which are the principal amongſt a thouſand others: and ſo to obſerve the like in all Faculties;

culties, with these cautions, seduloufly observed: the first, that the most universal and antient, do alwayes march in front; the second, that the *Interpreters* and *Commentators* be placed apart, and rang'd according to the order of the Books which they explicate; the third, that the particular Treatises follow the rank and disposition of their matter and subject, in the *Arts* and *Sciences*; the fourth and last, that all Books of like argument and subject be precisely reduced, & disciplin'd in their destin'd places; since in so doing, the memory is so refreshed, that it would be easie in a moment onely to find out whatever Book one would choose or desire, in a Library that were as vast as that of *Ptolomy*; to effect which yet with more ease and contentment, care must be had, that those Books which are in too small Volumes to be bound alone, be joyned onely with such as treat upon the like or very same subject; and yet it were better to bind them also single, then to make so great a confusion in a Library as joyning them with others of subjects so extravagant and wide, that a man should never imagine to find them in such Companies. I know well, that one may represent to me here

two

two notable inconveniencies, which accompany this order; *viz.* the difficulty of handſomly reducing and placing of certain mixed Books in any *Claſſes* or principal Faculty, and the continual pains which attends the diſturbing of a Library when one is to range a thirty or fourty Volumes into ſeveral places thereof: But to this I reply, Firſt, that there are but very few Books but what are reducible to ſome order, eſpecially when one has many of them; being once placed, a very ſleight memory will ſerve to admoniſh one where they ſtand; and at the worſt, it is but to deſtine a certain place to martial them in altogether: And as to the ſecond Objection, It is true, that a man might avoid ſome trouble by ſetting the Books looſe, or in leaving ſome ſmall place at the extreams of the ſhelves, or places, where every faculty ends: but it would yet, me thinks, be much more advantagious, to chooſe ſome place deſtin'd for ſuch Books as ſhould be purchaſed during every ſix moneths, at expiration whereof they ſhould be ranged amongſt the reſt, each in their proper ſtages; ſince by this means alſo they would be the better, being duſted and handled twice a year; And however,

ever, I conceive, that this order being the moſt practiſed will ever be eſteemed much better and eaſier than that of the *Ambroſian Library*, and ſome others, where all the Books are indifferently ranged *pell-meſle*, according to the order of their Volumes and Ciffers, and onely diſtinguiſhed in a *Catalogue*, wherein every piece is found under the name of its Author; foraſmuch as that to avoid the precedent inconveniencies, it draws along with it an *Iliad* of others, to many whereof one may yet preſcribe a remedy, by a *Catalogue* faithfully compiled according to the *Claſſes*, and each *Faculty* ſubdivided to the moſt preciſe and particular of their parts.

There now remains only Manuſcripts to be ſpoken of, which cannot be better placed then in ſome quarter of the Library, there being no occaſion to ſeparate and ſequeſter them from it; ſince they compoſe the beſt part and the moſt curious, and eſteemed; to this add, that divers eaſily perſwade themſelves, when they do not ſee them amongſt the reſt of the bookes, that all thoſe Chambers where we uſe to ſay they are lock't up, are onely imaginary, and only deſtin'd to excuſe ſuch as indeed have none. There we may ſee one intire ſide of the

the *Ambroſian* Library which is filled with nine thouſand *Manuſcripts*, which have all been aſſembled by the care and diligence of the *Sieur Jovanni Antonio Olgiati*; And in that of *M.* the *Preſident Thuanus*, there is one Chamber of the ſame floor with the reſt, deſtin'd for this purpoſe. And therefore, in preſcribing the order which one might thence obſerve, you muſt conſider that there are two ſorts of *Manuſcripts*, and that thoſe which are of a juſt Volume and Bulk may be martial'd as other Books are; with this precaution nevertheleſs, that in caſe there be any of great conſequence, prohibited, and defended, they be placed upon the upmoſt ſhelves, and without any exteriour Title, that ſo this may be the fartheſt diſtant both from hand and eye, and ſo neither to be known nor handled but at the diſcretion of him which hath the charge of them; the ſame which ought alſo to be put in practice with the other ſort of *Manuſcripts* which conſiſt in ſheets, and ſmall looſe pieces; which ſhould be united by bundles and parcels according to their ſubjects, and placed upmoſt of all the reſt, becauſe being ſmall, and eaſily tranſcribed, they would be daily obnoxious to be taken away or borrowed, if they ſhould be placed in any part where they might be ſeen and han-

dled by every one, as it frequently happens to Books which lye upon *desks* in antient Libraries: And this is sufficient to have been spoken upon this point on which there is no farther need of enlarging, since the order of *Nature* which is alwayes uniform and like her self, not being to be exactly imitated, by reason of the extravagancy and diversity of Books, there onely remains that of *Art*, which every man will for the most part establish according to his own fancy, and as he finds best to suite his purpose, by his own judgement and understanding, as well to satisfie himself, as becaufe he will not follow the tracks and opinions of others.

## CHAP. VIII.

### *Of the Ornament and Decoration necessarily to be observed.*

I should willingly dispense with this last Consideration, to pass to that which ought to close and shut up these *Instructions*, were I not advertis'd by that excellent saying of *Typotius*, *Ignota populo est & mortua pene ipsa virtus sine lenocinio*, to speak a word by the way concerning the exteriour parade and ornament which is requisite to a Library, considering that this fard and decoration

*Lib. de fama.*

seems

seems to be necessary, since according to the saying of the same Author, *Omnis apparatus bellicus, omnes machinæ forenses, omnis denique suppellex domestica, ad ostentationem comparata est:* and to speak truth, that which makes me the more easily excuse the passion of those who at present seek after this pomp with a great deal of expence and useless cost, is, that the *Antients* have therein been more prodigal than we; for let us first of all consider, what the structure and building of their Libraries were; *Isodorus* will tell us, that they were all paved with *Serpentine* marble, and the roof overlaid with Gold; *Boetius*, that the Walls were lined with *Glass* and *Ivory*; *Seneca*, that the Presses and Desks were of *Ebony* and *Cedar:* If we enquire what rare and exquisite pieces they put into them; Both the *Plinies*, *Sueton*, *Martial*, and *Vopiscus*, will testifie through all their works, that they spar'd neither Gold nor Silver to decore them with the *Images*, and lively *Statues* of all the gallant men. And finally, if you would know what was the Ornament of the Books; *Seneca* does nothing else than reprehend the lux and excessive expences which they were at in *painting*, *gilding*, *limming*, *covering* and *binding*, with all kind of bumbast miniardise and superfluity. But that we may extract some instructions from these disor-

*Apud Lipsium Syntag. de Biblioth. cap. 9. & 10.*

ders, we ought to chooſe and draw out of theſe extreams that which is ſo requiſite for a Library, that we may at no hand neglect it, without avarice, nor exceed without prodigality; I ſay, firſt of all, That as to the binding of Books, there is no need of extraordinary expence; it were better to reſerve that mony for the purchaſing of all the books of the faireſt and beſt editions that are to be found; unleſs that to delight the eyes of Spectators, you will cauſe all the backs of ſuch as ſhall be bound as well in Rough, as in *Calveskin*, or *Morroccin*, to be gilded with filets, and ſome little flowers, with the name of the Authors; for which you may have recourſe to the * *Guilder* that is uſed to work for the Library, as alſo to the *Binder*, to repair the backs and peeled covers, reſtitch them, accommodate the tranſpoſitions, new paſte the Mapps and Figures, cleanſe the ſpoiled leaves, and briefly, to keep all things in a condition fit for the ornament of the place, and the conſervation of the Books.

* They are two ſeveral Trades in *France*

Nor is there any neceſſity of ſeeking for, and amaſſing in a Library all theſe pieces and fragments of old Statues,

*Et Curios jam dimidios, humeroque minorem,*
*Corvinum, & Gallam auriculis naſoque carentem;*

It

It being ſufficient to have good Copies drawn from ſuch as are moſt famous in the profeſſion of Letters; that thereby a man may at once make judgement of the wit of the Authours by their Books, and by their bodies, figure, and phyſiognomy by theſe Pictures and Images, which joyn'd to the deſcription which many have made of their lives, may ſerve, in my opinion, as a puiſſant ſpurre to excite a generous and well-born Soul to follow their *track*, and to continue firm and ſtable in the wayes and beaten paths of ſome noble enterpriſe and reſolution.

Much leſs ought one to employ ſo much gold on the Cieling, Ivory and glaſs upon the Walls, the Cedar Shelves, and Marble Floors, ſeeing this is not now in uſe; nor do they now place their Books upon Desks, as the antients did; but upon Shelves that hide all the Walls; but in lieu of ſuch gildings and adornings, one may ſupply it in *Mathematical Inſtruments*, *Globes*, *Mapps*, *Spheres*, *Pictures*, *Animals*, *Stones*, and other curioſities as well *Artificial* as *Natural*, which are ordinarily collected from time to time, with very little expence.

Finally, it would be a great forgetfulneſs, if after we have thus furniſht a Library with all things requiſite, it ſhould not have the

Shelves garnish'd with some sleight searge, buckrom or canvas, fitted on with nails silvered or gilt, as well to preserve the Books from dust, as to render a handsom ornament and grace to the whole place; and also, should it be unprovided of Tables, Carpets, Seats, Brushes, Balls of Jasper, Conserves, Clocks, Pens, Paper, Ink, Penne-knifes, Sand, Almanacks, and other small moveables, and such like Instruments, which are of so little cost, and yet so necessary, that there is no excuse for such as neglect to make this provision.

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## CHAP. IX.

### *What ought to be the principal scope and end of such a Library.*

ALL things being in this equipage, there remains nothing more for the accomplishment of this discourse, than to know what ought to be its principal end and use; for to imagine that after all this pains and expence, these lights are to be set under a Bushel, and condemn so many brave witts to a perpetual silence and solitude, is ill to understand the scope of a *Library*, which nor more nor lesse than *Nature* her self, *Perditura est fructum sui, si tam magna, tam præclara,*

*tam*

*tam ſubtiliter dicta, tam nitida, & non uno genere formoſa, ſolitudine oſtenderit, ſciás illam ſpectari voluiſſe, non tantum aſpici.* Therefore, I ſhall tell you, my *Lord*, with as much freedom as affection, for your ſervice, That in vain does a man ſtrive to put in execution any of the foreſaid Expedients, or be at any notable charge for Books, who has not a deſign to devote and conſecrate them to the publick uſe, or denies to communicate them to the leaſt, who may reap any benefit thereby; ſo true is that ſaying of the *Poet*; *Seneca de Vita beata cap.* 32

*Vile latens virtus, quid enim demerſa tenebris*
*Proderit, obſcura veluti ſine remige puppis,*
*Vel lyra quæ reticet, vel qui non tenditur arcus.* *Claudian de 4. Conſul. Honorii.*

So far was it one of the principal Maximes of the moſt ſumptuous and ſplendid amongſt the *Romans*, or of thoſe who were moſt affected to the publique good, to enrich many of thoſe *Libraries*, to bequeath and deſtine them afterwards to the uſe of all the learned men; ſo that even according to the calculation of *Peterius Victor*, there were nine and twenty at *Rome*, and as *Palladius* reports, thirty ſeven, which were ſo evident indications of the grandeur, magnificence, and ſumptuoſity of the *Romans*, that *Pancirolus* had reaſon to attribute to our negligence, and to range amongſt thoſe memorable things of

Antiquity, which descended not to our times, these assured testimonies of the *opulency*, and good affection of the Antients towards those who made profession of Letters; and that with so much more reason, as that there are at present, as far as I can understand, none save those of the *Knight Bodley* in *Oxford*; of *Cardinal Borromeus* at *Milan*, of the *Augustine Fryers* at *Rome*, where one may freely enter, and without difficulty; all the rest, as that of *Muretus*, *Fulvius Ursinus*, *Montalto*, and the *Vatican*; Of *Medicis*, and *Petrus Victor*, at *Florence*; of *Bessarion*, at *Venice*; of St. *Anthony of Padoua*; of the *Jacobins*, at *Boulogne*; of the *Augustines*, at *Cremona*; of *Cardinal Siripandus*, at Naples; of *Frederick*, Duke of *Urbin*; of *Nunnesius*, at *Barcelona*; of *Ximenes*, at *Complutenes*; of *Ranzovius*, at *Brandeburg*; of *Foulcres*, at *Ausbourg*; and finally, the Kings at *S. Victor*, and of *M. de T.* at *Paris*, which are all of them fair and admirable; but neither open to every one, nor so easie of access, as are the three precedent: for to speak of the *Ambrosian* of *Milan* onely, and shew how (by the same means) it surpasses as well in greatness and magnificence, as in obliging the publique, many of those that were even amongst the *Romans*; is it not a thing altogether extraordinary, that any one may come

come into it, almoſt at all hours he will, ſtay as long as he pleaſes, ſee, read, extract what Authors he deſires, have all the means and conveniences to do it, be it in publique or particular, and that without any other labour, than viſiting it himſelf at the ordinary dayes, and hours, placing himſelf in the ſeats deſtin'd for this purpoſe, and asking of the *Bibliothecary* for thoſe Books which he deſires to make uſe of, or of any three of his ſervants, who are well ſtipendiated, and entertain'd as well for the ſervice of the *Library*, as of all thoſe who come every day thither to ſtudy in it.

But to regulate this *liberty* with civility, and all thoſe precautions which are requiſite, I ſuppoſe it would be expedient to make election and choice in the firſt place of ſome honeſt perſon, learned, and well experienc'd in Books, to give, together with the charge and requiſite ſtipends, the title and quality of *Bibliothecary* unto, as we ſee it has been practis'd in all the moſt renoun'd Libraries, where divers gallant men have alwayes thought themſelves much honoured in executing this charge, and have rendred it moſt illuſtrious and recommendable by their great learning and capacity; as for inſtance, *Demetrius Phalerius*, *Callimachus*, *Apollonius*, *Alexandrinus*, *Ariſtoxenus*, & *Zenodotus*, who had the charge

charge heretofore of that of *Alexandria*; *Varro* and *Hyginus*, who govern'd that on *Mount Palatinus* at *Rome*; *Leidratus* and *Agobardus*, that of the Island *Barbe* near *Lyons* under *Charlemaine*; *Petrus Diaconus* that of *Mount Cassin*; *Platina*, *Eugubinus* and *Sirlettus*, that of the *Vatican*; *Sabellius* that of *Venice*; *Wolphius* of *Basil*; *Greuter* that of *Heidelburgh*; *Douza* and *Paulus Merula* that of *Leyden*, whom the learned *Heinsius* has succeeded; as after *Budæus*, *Gosselinus*, and *Casaubon*, *M. Rigaultius* does at present govern the *Bibliotheque Royal* establish'd by King *Francis* the *first*, and exceedingly augmented by the extream industry and diligence which he used.

After all which it shall be very requisite to make two *Catalogues* of all the Books contained in the Library, in one whereof they should be so precisely dispos'd according to their several *Matters* and *Faculties*, that one may see & know in the twinkling of an eye, all the Authors which do meet there upon the first subject that shall come into ones head; and in the other, they should be faithfully ranged and reduced under an *Alphabetical* order of their *Authours*, as well to avoid the buying of them twice, as to know what are wanting, and satisfie a number of persons that are sometimes curious of reading all the

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works of certain Authours in particular. Which being thus eſtabliſhed, the advantage to be gained is in my opinion extreamly important; be it in reſpect to the particular profit which the *Owner* and *Bibliothecary* may thereby receive, or in regard of the renown to be acquired by their communication with every body; that we may not be like to thoſe avaritious perſons, who take no felicity in their riches; or to that malicious Serpent, who ſuffered none to approach and gather the fruits of the Garden of *Heſperides*; eſpecially conſidering, that there is nothing eſtimable, but as it becomes profitable and uſeful: and for that, concerning Books in particular, they are like to the Man of whom *Horace* ſpeaks in one of his Epiſtles,

*Odiſti claves & grata ſigilla pudice*
*Paucis oſtendi gemis, & communia laudas.*

However, ſince it were unreaſonable to profane that indiſcreetly which ſhould be managed with judgement, we ought to obſerve; that ſeeing all Libraries cannot continually be ſo open as the *Ambroſian*; it were yet at leaſt wiſe permitted, that whoever had occaſion for it, ſhould have free acceſſe to the *Bibliothecary*, who ſhould introduce him with the leaſt delay or difficulty; ſecondly, that

thoſe which were altogether ſtrangers, and all others that had uſe onely of ſome paſſages, might ſearch and extract out of all printed Books, whatever they ſtood in need of: thirdly, that perſons of merit and knowledge might be indulged to carry ſome few ordinary Books to their own Lodgings, nevertheleſs yet with theſe cautions, that it ſhould not be for above a fortnight or three weeks at moſt, and that the *Library-keeper* be careful to regiſter in a Book deſtin'd for this purpoſe, and divided by Letters Alphabetically, whatſoever is ſo lent out to one or other, together with the date of the day, the form of the Volume, and the place and year of its impreſſion; and all this to be ſubſcribed by the Borrower, this to be cancel'd when the Book is returned, and the day of its reddition put in the margent, thereby to ſee how long it has been kept; and that ſuch as ſhall have merited by their diligence and care in conſerving of Books, may have others the more readily lent to them. Aſſuring you, my *Lord*, that if it ſhall pleaſe you to purſue what you have already begun, and augment your Library to make this uſe of it, or ſome other which you ſhall judge to be better, you ſhall obtain praiſes incomparable, infinite acknowledgements, not vulgar advantages, and in brief, a

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ſatisfaction indicible, when by running over this *Catalogue*, you ſhall conſider the courteſies which you have done, the gallant men you have obliged, the perſons which ſhall have ſeen you, the new friends and ſervants which you ſhall have acquired, and in a word, when you ſhall have judged by the finger & the eye, how much glory & reputation your *Library* ſhall have produced you; Towards whoſe progreſs and augmentation, I proteſt I would willingly, and whilſt I live, contribute all that I could poſſible; as I have already taken the boldneſs to render you ſome teſtimonies of it by theſe Inſtructions, which I hope in time ſo to poliſh and augment, that it ſhall not bluſh the publication, to diſcourſe and ſpeak more at large on a ſubject not hitherto treated of, and letting the world ſee, under the Title of *Bibliotheca Memmiana*, what has been ſo long wiſhed for, An ample and particular Hiſtory, both of Letters and of Books; the Judgement and Cenſure of Authors, the Names of the beſt and moſt neceſſary in each *Faculty*; the Scourge of *Plagiaries*, the Progreſſe of the *Sciences*, the Diverſity of *Sects*, the Revolutions of *Arts* and *Diſciplines*, the Decadence of the *Antient*, the ſeveral Principles of the *Novators*; and that *Excellent Law* of the *Pyrrhonians* founded upon the ignorance

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of all men; under the umbrage whereof I do most humbly, my Lord, beseech you, to excuse my own, and to receive these slender *Instructions*, though course and ill woven, as pledges of my good will, and of that which I promise to present you one day, with a greater attendance, and better equipage.

*Nunc te marmoreum pro tempore fecimus, at tu*
*Si fœtura gregem suppleverit, aureus esto.*
Virg. Eclog. 7.

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FINIS.

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## The Copy of a Letter sent to the Learned, my most honour'd and worthy Friend, Dr. *Barlow*, D.D. Provost of Queens Colledge, and late Proto-Bibliothecary of the *Bodleian* Library in *Oxford*.

Reverend Sir,

*TO what purpose I had design'd the* Copy *which you were long since pleas'd to favour me with accepting, I do now publish; and by this acknowledgement expres my obligations to you; that though there was nothing of mine in what I transmitted to you beside the pleasure of putting a subject into* English, *which I thought might be acceptable to you; you would yet honour me with Printing at* Oxford; *and where, since it was lost, it is here retriv'd, and by the same hand presented again to you; but not as a thing which can in the least pretend to instruct you, who not onely have presided over one of the most illustrious* Libraries *in the World; but are also of your self (as* Eunapius *would express the merits of the* Sophist Longinus) βιβλιοθήκην ἐμψυχον, ἢ περιπατοῦσαν μουσεῖον; *and to whom, with no less reason, may well be applyed what* S. Hieron *said once of* Origen; Auxerunt aliorum studia Bibliothecas, ac per partes compleverunt: unus tamen (Barlous) ingenii facilitate, Bibliothecam unam quamvis ingentem, implere potuit. *Nor do I believe that I shall hereby inform you of a thing unknown to you, by telling you that the person who published these Instructions,* P. Ludovicus Jacobus, *a* Monk, *In Vita Porphyr.*

Monk, *has ſet forth a larger Treatiſe or* Hiſtory *of the moſt famous* Libraries, *as well publique, as particular, which have either been heretofore, or are at preſent extant in all the World; where, what he hath ſpoken in commendation of this Piece, and the learned Authour of it; what honourable mention he makes of the* Bodlean *eſpecially, and of all thoſe of the ſeveral* Colledges *in both our* Univerſities, *cannotbut extreamly affect you, and be very acceptable to all thoſe that delight in the progreſs and advancement of Learning. But Sir, I do but touch it, and, after my Addreſſes to my* L. Chancellor, *ſubmit theſe papers to your favourable cenſure; becauſe I know, if they receive it now a ſecond time, they will be doubly fortified; if not for the ſubject, for the great Names which comprehend them. But, if from hence alſo the* Gentlemen *of our Nation derive ſuch encouragements, as may any way incite them to imitate thoſe gallant and renoun'd* Genius's *of our* de Bury, Bodley, Cotton, Hales; *Their* Memmius, Thuanus, Putean, Cordeſius, *and a thouſand more celebrated for their* Libraries, *affection to Books, and promotement of publique deſigns, I ſhall then eſteem my ſelf extreamly fortunate, in having contributed to ſo great a good; and eſpecially, if to this alſo be added your Acceptation of theſe Expreſſions of it from*

Reverend Sir,

Your moſt humble, and moſt affectionate Servant,

*J. EVELYN.*